CHRISTIAN OBSERVATIONS AND RESOLVTIONS.

OR

The dayly practise of the renewed man, turning all occurrents to spirituall vses, and these vses to his vnion with God.

I. CENTVRIE.

With a Resolution for Death, &c.

Newly published by Mr WILLIAM STRVTHER, *Preacher of the Gospel at* Edenburgh.

Ecclesiastes 2. 14.

The wise mans eyes are in his head, but the foole walketh in darkenesse.

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TO GOD ALMIGHTIE, *GRATIOVS, MERCIFVL, &c.*

FATHER, SONNE, AND HOLY GHOST.

His moſt vnworthie Servant, thirſting his glory in the Saluation of the Saints.

Mr. W. STRYTHER.

THeſe firſt fruits of Thine owne Grace in me, I offer to Thee, O Fountaine of Grace: Thy thoughts are precious to

me, and Thy Meditations sweete. All the desires of mine heart is to Thee, and to bring thy Saints to thy fellowship, that in that vnion, they may enioy Thy selfe, and partake true Happinesse.

Blesse all meanes vsed to that good end, that they may proue meanes of thine owne choyse, and worke. But aboue all, shed abroad Thy loue in the hearts of Thy people, then our preaching and writing will be either lesse needfull, or more fruitfull. Thou hast won to Thy selfe for euer the heart that is deepely affected with the sense of Thy loue. Thou knowest that it can no more bide or rest off Thee, than a stone of it selfe can hang in the ayre.

While I thinke of Thee, my thoughts increaſe themſelues, and while I preſſe to expreſſe them, I cannot ſatisfie my ſelfe, in that expreſſion. Thou art in the heart that loueth Thee truely, and that heauenly affection ouercommeth it twice; once in vnſpeakeable ſoftning ſweetneſſe; next, in an vnſufficiencie to vtter it: But this is ſome remedie, that it can powre it ſelfe immediately vpō Thee: Words and writings come ſhorter than thoughts, & thoughts ſhorter than the affection, the onely iuſt and equall expreſſing of the affection, is to thruſt it ſelfe on Thee, and to adhere and inhere in Thee continually. It ſufficeth mee, that Thou know-

eſt mine heart, and thine owne worke in it.

Let the Meditations of my heart, and the words of my mouth, be acceptable to Thee, O God, *my Strength, and my Redeemer, and direct Thou the workes of mine hands,* that all may ſerue to the magnifying of Thy glorious Grace, and edifying of thy people, Amen.

To the Christian Reader.

THE *present Time* (*Christian Reader*) *both offereth these obseruations to me, and throweth their publication from me: None walketh with opened eyes, but these and the like shall occurre vnto him. This time of the Gospel aboundeth in the meanes of saving knowledge, but few partake it: The most part brutishly neglect it; other in their search are carried on the by: Seeking, affecting, and resting on trifling knowledge, as on happinesse; and many who in some sort finde it out, doe separate from it both affection and action,*

and ſo prevailing Atheiſme, giueth thee effront to ſauing Knowledge and Grace in the Goſpell: But the Sunne ſendeth a quickening heate as well as a ſhining light; and man is borne with heart and hands, as well as with eyes: The worke of light is to diſcouer, but affection ſeparateth vs from the diſcouered euill, and ioyneth vs to the knowne Good; and to walke in the direction of that light, and the diſcerning of affection is to know ſauingly.

It is the beſt knowledge which is about the beſt things, and needeth leaſt change at Death. To know GOD, and our happineſſe in Him, hath no change at Death, but in the degree aduancing to perfection: As other things, ſo other knowledge will then vaniſh: This is the affectuous and actuous Knowledge according to godlineſſe, *whereunto I labour in the Lord to ſtirre Thee vp: That knowing GOD in Chriſt, thou mayſt liue*

in

in Him, and walke in Him: The sense of a God-head, is the marrow and kernell of Christianitie: Without this all our knowledge is but a carcase of knowledge, and we our selues the carions of Christians.

The Lord worke these good things in thee, and thee to his Image, to fill thee here with Grace, and hereafter with Glory. Amen.

Thine in the Lord,

Mr. William Struther.

TO THE READER.

CHRISTIAN OBSERVATIONS *AND* RESOLVTIONS; *OR* The daily practise of the renewed man, turning *all occurrents to spiritu-all vses, and all these* vses to his vnion with God.

1. *The Christian Furniture.*

THree things are necessary for our Christian walking, the right end, the straight way, and a good Guide: And all these are

are to be found in God alone; his glory is the right end, and the high-way to this end, is his word; and himselfe the onely Guide; yea, he himselfe is all these three: *He is the Way, and the Truth, and the Life*; for we are led by his Spirit in his will to himselfe. His presence in mercy giueth vs all this furniture, and without it euery man goeth astray; some seeke the right end, but choose not the straight way: some finde the straight way, but seeke not the right end: in place of God they seeke and follow themselues; in all their businesse, they aduance not one foote from their first and naturall condition, but are more drowned in misery, than at their birth.

The truly godly come to this three fould blessing: The more sincerely they intend his glorie, the more sure are they of his direction and guiding: This is Abrahams walking before God, and Enochs

Enochs walking with him, and Paul his walking in him. The preſent fruite is anſwerable to ſuch grounds, a certaintie to obtaine ſuch an end, becauſe of the way and Guide, a ſecuritie in that way, and a joy in the conſcience of them all. The conſcience of the ſinceritie of our intention, of our endevouring to find and walke in the way is a great degree of his preſence in grace, and a preſage of his preſence in glory: The Soule that laboureth for this ſort of walking in this life, ſhall be with him for euer after this life.

The moſt part of men proclaime to the world, that they haue neuer thought earneſtly of this Iourney: Their furniture is rather for Hell (if ſuch a Iourney needed furniture) then for Heauen: They take this worlde for their home, themſelues for their end, their Guide, and Guarde, looſing their hearts to all

all vngodlineſſe and vnrighteouſneſſe: But the godly know they haue no byding citie heere: therefore, they ſeeke for one to come, and deale with God for this prouiſion in ſo dangerous a way. He may be ſure of that end, who is guided and guarded by God in the way to it: Hee who is now alwayes in God, muſt be with God for euer. *So he guideth his owne with his Counſell, and afterward bringeth them to his glory.*

2. Operations of Gods *Spirit are powerfull.*

THe working of Gods Spirit is neither at our deſire, nor our direction: *He bloweth where he liſteth, and GODS Kingdome commeth not by obſeruation*: Our euill deſeruing hath more power to ſtay him, then our deſires to ſet him on worke, omiſſions

omissions grieue him greatly, but commission of grosse sinnes grieue him more, they can procure both the intermission of his worke, and a temporall desertion, though hee neuer depart simplie from the Elect. Wee can not fore-see his comming, but wee may feele his working. The worke it selfe telleth vs that he is in the worke: When he lurketh, what confusions in the minde, and disorder in the heart? In great businesse we make but slow speede, all is in a manner forced; and nothing doth promise the desired successe.

But when hee showeth himselfe, O what a change in the Soule! Illumination is great in the varietie, and the clearnesse of light, and euery power hath the owne seale stamping the heart, all goeth then so easilie, as the Soule sufficeth not to take vp particularly, his working. In that diuine worke, it findeth the

power

power of a diuine Nature; no creature can either worke so mightily in vs, or affect vs in that kinde of degree. It hath more increase of light, affection, sense, and sweetnesse in one houre, then in some other moneths. As the Soule moueth the bodie, so hee moueth his giftes and graces in vs, which are as a carcase without him: Hee is both the worker & teacher of his owne operations; and moueth vs to make due vse of them. his desertions are grieuous, but his felt operations doe largely recompence that grief.

It is good both to feare and eschew his desertion, but when we find it to comfort our selues in the remembrance of his by-gone, and assurance of his future working to our former ioyes. His worke is euer powerfull, but not euer sensible. We know that the hand of the Horologe hath moued, when it commeth to the houre, but our sight discerneth

not the mouing of it: His worke is often ſecret to vs, and yet forcible: Thereby our condition is changed to the better, though we obſerue not aye the progreſſe of that bettering. When he both worketh in vs ſauing Graces and a feeling of his worke, and our ſenſe of it doe meete together, that is our vnſpeakable Ioy.

3. The fruitfull worke *of our thoughts.*

AS our thoughts are called light, ſo is our accompt of their worke: They are reſtleſſe, and wee are careleſſe what and how they worke; no man can hold them within both outward things draw them out, and themſelues are giuen to wandring, euen while wee are muſing to hold them in order, as water they ſlide away: In their going out they carrie the ſoule with them

them, and at their returne, report some fruite of the matter which they considered. But many doe neither obserue their going out, nor their returne, they let them out on every thing, and make vse of nothing, and some are worse in a prophane libertie they send them out on impious and naughty matters, and take them home fraughted with pernicious and sinfull reports.

God hath given vs our Soule for a better vse, as he hath set it in the bodie to quicken and moue it, so also to keepe a fruitfull intercourse with outward things: If it went simply out of the body, death would follow: If it remained inclosed in it there could be no intercourse with outward things: God hath appointed a midde-way, that the substance of it shall abide in the bodie, but it sendeth out the thoughts as searchers and intercommers.

Our

Our beſt in this kinde, is to follow Gods appointment, not to let our thoughts wander rackleſly, but to ſend them in order, not on every trifle, but on good things, and at their returne, to receiue their worke in order. A wiſe Soule in this Thought-worke, is as a Bee-hyue, all the powers are in labour, a continuall going out, and returning: no power idle, and none returne emptie, and all their obſervations as Honie layd vp for vſe: It gathereth and diſgeſteth in it ſelfe a ſubſtance, and maſſe of purified knowledge, and that for affection and action, and all of them for the obedience of God and vnion with him.

Fixed endes make a well ordered and fruitfull courſe: It is good to intend the good of our callings, and then to ſet our Thoughts to worke about the way: Painters draw firſt the lines, and then fill vp the ſpaces, and compleat

compleat the portraite: And Frost turneth first the face of water in hard lines, and then equalleth all with yce: And the bodie of a childe in the wombe, hath first the noble partes framed, then all is filled vp to the comely proportion of a body: So the body of profitable knowledge hath first the noble parts framed in our fixed designes, then the enterjected spaces are filled vp by the Minds daily labour. A ball stricken in the open fielde goeth straight out from vs, but in a Tennis the wall maketh it returne to our hand: So if our thoughes goe out rackles, they euanish. But if wee hem them within the compasse of fixed intentions of our calling and particular taske therein, they come home with pertinent obseruations: In the first case they are as the Rauen fleeing about the Arke of Noe, but not entring in it: In the next they are as the

Doue,

Doue, returning weary at Euening with the fatnesse and peaceablenesse of the Oliue.

4. Gods peace a sweete *Vade-mecum.*

HEalth of bodie, and peace of Conscience, are two substantiall blessings: Without them other blessings are not pleasant to vs; and this Peace is better than Health, as the Soule is better than the bodie. The ground of it is Gods free loue; the price of it, Christs satisfaction; the worker of it, Gods owne Spirit, the mettall vpon which he stampeth it, is a good Conscience; the fruit of it, the joy of the holy Ghost. It cannot be kept, but by great circumspectnesse: Sathan cannot endure such a Iewell in the midst of his kingdome. *It is vineger to his teeth, and smoake to his eyes,* to see Gods children full of this

peace

peace in the midst of all his snares, we haue it in the world, but not of it, neither can the world know it, nor giue it, nor take it from vs. It sweeteneth the bitternesse of our afflictions, and doubleth the sweetnesse of prosperitie: Goe with it whither we will, we haue a better jewell in our hearts, than all the treasures on earth.

O what comfort is it when we lift vp our hearts to GOD, and he meeteth vs with softnesse of heart, and ioy in Spirit, when he maketh the beames of his face in Christ to strike on our Soule, to warme and quicken them, and doubleth his grace in vs, in the conscience of these things. It is Gods seale in the godly, but the wicked neither haue it, nor care for it.

A wonder it is, how men can liue in the world without this Peace: None can well liue in a Kings Court or Countrey, without

out his Peace. And how ſhall they liue in the world his great familie, and not care for his fauour? And yet men vnder their Kings wrath may lurke in their Dominions, but no place can hide them from God: There is ſmall appearance, that they who care not for this Peace, doe know God; ſtrangers taſte not of this joy, but Gods children, who know the worth of it, will not value it with all the world: For worth, it paſſeth all vnderſtanding, and for vſe, *it guardeth the heart & mind in the ſaving knowledge of the Lord Ieſus Chriſt.*

It is ſweete in our life, but ſhall be more ſweete at our death, then we ſhall ſee his face not frowning, but ſmiling on vs; we ſhall not be amazed, but reioyce when he commeth with his meſſenger death, to looſe our bands: Who can conceiue *Simeons* ioy, when he ſung, *Now letteſt thou thy ſeruant depart in peace?* He could

could neuer haue ſo ſpoken of death, without this Peace, and a ſure ground had he, for his eyes did ſee, his armes did carry, and his heart was full of the Saluation of God, the Prince and price of this Peace. It is a guard in our life, and a bridge at Death, to ſet vs ſafe ouer the gulfe of miſerie, and enter vs in Heauen.

5. Wee are fooles about Happineſſe.

OVr greateſt folly is where wiſedome ſhould be greateſt, euen in the choyſe and purſuite of true Happineſſe: We cannot here poſſeſſe all things, and yet confuſedly we couet them, and when we chooſe one of them, it is not the beſt, but the worſt of all, in ſo much as we make it our beſt. God is to be ſought aboue all, he may be ſeene and found of all, yet the moſt part knoweth him

him not, and ſeeketh him not. They profeſſe wiſedome, but they practiſe folly herein, they are not ſpiritually daintie either in choyſe or their affection, any thing contenteth them: The baſe lumpe of the earth and vanities of it are felicitie to them: And though there be ſome choyſe bleſſings in the world, they light rather on the traſh, than on the good ſubſtance: As they paſſe by God himſelfe to his gifts, ſo among his gifts, they miſſe the corne, and chooſe the chaffe: Neither doth their folly ſtand here, it can imagine to it ſelfe an happineſſe in this miſerable miſcarrying.

This is indeede a fooles Paradiſe, a conceit plat-formed by our ſelues: wee are delighted with theſe vanities, and captiued by them, which proueth our naughtineſſe. Raw and rackleſſe chooſing, maketh faint purſuing True happineſſe, as all true good,

hath an alluring and drawing vertue, and the godly by their inclining and yeelding diſpoſition to it, are made partakers of it to their happineſſe: Their care about it, is as farre aboue other cares, as it ſelfe excelleth other things. If this rule be applyed to mankind, how few ſhall be found in the way of true Happineſſe: Profeſſe with men, and imagine with themſelues as they will, there is none appearance, that either they haue found the alluring power of it, or rendred themſelues in their greateſt deſire and care, for the obtaining of it. It deſerueth the flower and prime of allour labours, and their ſmalleſt remaines may ſerue other trifles: But when this order is inuerted, ſuch men lye as faſt in miſerie, as they are blind and lazie in the purſute of true Happineſſe.

If true good haue drawne vs forcibly to it ſelfe, then we cannot but ſeeke it earneſtly. This is

true

true Wiſedome, to paſſe by all things, that we may finde God: To count theſe deceiuing imaginations about Happineſſe, to be tyrannous fooleries, in the midſt of ſo many euils in the world to find out the good, and among ſo many goods, to find out the true and beſt good, euen our good God, and reſt on him.

6. Death ſurpriſeth the *moſt part of mankind.*

MAny are on their death-bed before they thinke rightly of life: They are going out of the world, while they begin to know wherefore they came in it: Wee come in it for this great buſines, to ſaue our Soules, in the Faith and obedience of God, but when we haue time to doe it, we forget that buſineſſe, and then begin to thinke of it when the time appointed is gone: We ſpend much

time in doing nothing, and more in doing euill; but little or none in that great matter wherefore we were borne.

The life of ſinne is in vs before the life of God, and fearing the one election, preoccupyeth the other, and taketh all time to it ſelfe. And mortalitie ſeaſing on vs in our conception, before our perfect life, ſubiecteth vs to ineuitable death, before we liue the life of God.

The Soule muſt be in perplexitie at the houre of death, that ſeeeth the day ſpent, and that aſſigned buſineſſe not begun: A Trauellerthat ſeeth the Sun-ſetting when he is entring on the journey, muſt be agaſt, the Euening of the day, and morning of the taske doe not well agree together. All the time that remaineth is too ſhort for lamenting the loſſe of by-gone time, and if Gods mercie did not infinitely exceede our euill, none could be ſaued af-

ter

ter ſuch a neglect. Time bygone cannot returne, but may be redeemed, and this redemption is not in the extent of the worke, but in the equiualence of it; God worketh not by ſuch lent proceeding as he doth in thē that ſpend their time well, but at once he perfecteth them: as he pardoneth their ſinne, ſo he perfecteth their ſanctification. Though God doe this in ſome, yet he biddeth all vſe their time well, while it goeth. The fruitfull vſe of it may coſt vs the loſſe of many trifling joyes, but that ſhall be recompenced with ſolide fruite.

Fearfull will that encounter be when grimme Death findeth a man in ſinne and careleſneſſe, he muſt cry in the bitterneſſe of his heart, *Haſt thou found me mine enemie?* But when it findeth vs in our worke, & at peace with God, pleaſant will be that meeting: It is Gods meſſenger to looſe vs out of the yoake, and bring vs to our

promiſed and expected reward. How joyfully ſhall that ſoule goe to God, that hath ſo liued, as euer in the worke wherefore it came in the world: When the Conſcience at death ſaith to God, *Lord, I beare this man record, that he hath worne himſelfe, and ſpent his time in ſeruing and obeying thee.* This teſtimony is ſweet in our life, when we lye downe at night weary of our labour, riſe early to it againe, and are croſſed for our fidelitie in it, but more ſweete in our death.

That man is bleſſed, whoſe way, and journey, time buſines, and breath goe altogether. The Apoſtle cloſeth all ſweetly, *I haue run my race, I haue kept the faith, henceforth is laid vp for me the Crowne of Glorie:* He who liueth the life of the righteous, ſhall die the death of the righteous, and ſhall not be ſurpriſed of Death.

7 The

7 The great profit of prayer.

SOme ſpirituall exerciſes augment light, as *Reading*, *Hearing*, *Conference*: other augment life and affection, as *Meditation*, and *Praiſe*: but *Prayer* is for both: It openeth the minde to ſee more clearely, and ſofteneth the heart to be more ſenſible, the light of God ſhineth then moſt fully, when we ſee our God and our ſelues in his light, and the fixing of our minde on him, cannot but draw our heart to him, the more clearely we ſee him, the more we loue his goodneſſe, flee his offence, and burne in greateſt deſire of his union in Chriſt: It ſetteth all the powers of the Soule on all the reuealed properties of God, and powring out it ſelfe on him, by all theſe receiueth the influence of his goodneſſe moſt fully and ſenſibly: *Faith*, *Hope*, *Loue*,

Delight, and all other Graces are herein buſied on their ſweeteſt worke, and God in Chriſt, comming downe to our weakneſſe, draweth vs ſo neare to him, that we may *taſte how good and gracious he is*.

It is the moſt immediate worſhip of God, wherein we draw neere to the Throne of Grace, and adore an incõprehenſible Godhead in Chriſt; we are thereby not onely for the preſent filled with Loue, Reuerence, and feare of a diuine Maieſtie, but at other times holden vnder that ſame diſpoſition: We know we are euer in his ſight, and remaine in ſome meaſure affected to him, as we are in the time of prayer. Beſide the great bleſſings that we obtaine in it, this is a great one, that by daily ſtanding before God, we know him more and more to our vnion with him: No ſoule can ſeeke his face, and ſee him daily, but muſt affect him, and render

render it selfe absolutely to him. The disposition to it, the worke of it, and the fruit of it, are three great blessings.

Poperie is mercenarie, and doth no seruice to God, but vnder name of hyre: So is it in prayer; they haue proclaimed to the world, that they know neither the delight nor fruit of it, while they call it a laborious worke, and put it among penall satisfactions. If they had the spirit of adoption, crying, *Abba Father*, they could not haue such pleasure as in that exercise: no; there is no greater torture to a deuout Soule, than to be stayed from it. The heart-scald doth not so vexe the stomacke, as these impediments doe the Soule.

The impressions of God are so strong in that heauenly conference, that nothing can counterfeit them, and our contentment so sweete by that sense of his loue, that no humane delight can e-

quall it. When our heart is taken with a delight to pray, we haue found a compendious way to know God sauingly, and *to be taught of him*: Next to his holy word, the impressions and affections obtained in Prayer, are two cleare Commentaries of his diuine properties.

8. Fruitfull labours in *our Callings.*

OVr Soule hath the owne measure, which it cannot well exceed; within that cõpasse it worketh easily and profitably: Without it, and aboue, there is great toyle, but no fruit. In our calling and gift we may do something, because of Gods ordinance and promise: But without them we are out of our waies, & haue neither a promise of his presence or blessing: [illegible] our calling and gift, we may [illegible] if we reach

vs further than the measure of our gift promiseth: As God hath distinguished men by Callings, so by gifts in a calling, and men of that same gift by sundry degrees of the gift.

The lacke of this consideration, maketh so many crosse thẽselues, and others, and forceth God to mis-know his owne ordinance, while they walke not as he appointeth. While euery man will doe euery thing, no man almost doth any thing as he should. Our gift and measure of it, is our Talent: and the labour of our calling, is our exchange: According thereto, our place is reckoned both in mankind, & the Church, and so our reckoning will be at the last day.

It is wisedome to consider our Calling, Gift, and measure of the Gift: The Calling giueth authoritie and power: The Gift, sufficiencie: The measure of the Gift, dexteritie: And all of them in this har-

harmony promiſe a bleſſing. The Calling preſenteth the taske to vs: The Gift, the part of it: And the Meaſure, the degree of the taske: To labour without a Calling, is curioſitie: Without a Gift, is preſumption, & without a Meaſure, is a fooliſh ouerweening and ouer-reaching, it is an abuſing of the worke, our gift, & our ſelues.

He ſhall not be aſhamed of his reckoning, whoſe labours haue beene all within the bounds of his Calling, and their Meaſure within his Gift and degree. As God hath firſt bleſſed him with the honorable imployment of a Calling, and next, with ſome ſufficiencie for to doe it: And thirdly, with ſome anſwerable ſucceſſe: So in the end, he ſhall crowne all theſe Bleſſings with acceptation, both of himſelfe and his labours: *Well done faithfull ſeruant, thou haſt beene faithfull in little, I will make thee Ruler ouer much, enter into thy Maiſters ioy.*

9 The

9. The World is worſe *and worſe.*

MAny doe wonder wherefore the world is worſe and worſe, and that iuſtly how ſo bad a thing can grow in euill: It lyeth all in euill, euen in Satans armes, and that is euill enough; It would appeare that long inſtructions, Letters, diuine and humane lawes, and Diſcipline, exerciſe of Religion, examples of Gods iudgments for ſinne might haue ſome force to mend it. Theſe would indeede proue forcible to a curable nature, but the world is vncurable.

The heart of man which is *the heart of the World*, is deſperately and incurablie wicked. Though ſome men be renewed, yet they beget not renewed men, but naturall: Euery Age commeth in with the owne guiſe to adde euill to the former: Their corruption letteth them not ſee the good

of

of former or preſent times, they take hold of euill, and thinke it a proofe of their ſucceſſion both to follow that, and augment it. As a kinde Burgeſſe in a Cittie loueth the increaſe of common good, ſo euery man the increaſe of the commō euill of the world; how can it be good, ſince it hath no good of it ſelfe, but reſiſteth the goodneſſe that God offereth to it? all the ſins of former Ages remaine in it, and by reaſon of mans great corruption, and Gods juſt deſertion increaſeth wonderfully: And the Prince of it watchfull at all occaſions multiplieth wickedneſſe, that God may multiplie wrath. It is kindly to euery thing to growe in its owne gitt, good things by reaſon claimeth that groweth, but euill, by violence obtaine it.

Wee muſt ſeeke a new world in this old one, for this will neuer mend: *He ſhall finde his life for a pray*, who keepeth himſelfe from

from the contagion of his time. Though we be ſome part of it, yet let vs not be like to it: The new man with new grace, ſhall make good pleniſhing for a new Heauen: when like draweth to like in the juſtice of God, we ſhall be gathered to Heauen while the incurable world goeth to their owne place. Hee muſt be ſecured by ſauing Grace, who would not bee looſed in the worlds wickednesſe. This preſeruatiue commeth onely of God, who hath choſen vs out of the world, as hee can prouide vs peace in the midſt of it, he is ouertaken in the worlds ſinne, & ſhall be inuolued in their damnation, who ſeeth not this common euill, and keepeth not himſelfe from it.

Wee are foretold that the world will grow worſe, and are commanded to forſake it: But the latter ages loue it more then the former did: Doubtleſſe this is

is becauſe man in his time groweth worſe then the world: It was neuer good to loue it, no, not at the beſt; but now in the end of it, when it is worſe then euer it was, to dote vpon it, is extreame madneſſe: Such a dotage may end in a perpetuall vnion with it, or rather in deſtruction. *If we be the excellent ones of God, and Saints on Earth,* wee are better then the world, becauſe wee are his choyſe out of it, and it is certaine that he chooſeth the beſt; what euer wee be by nature, we are vnſpeakably bettered by his election, which maketh vs that which he chooſeth, and calleth vs to. It is therefore a frenſie to proſtitute the excellencie of GODS Image in vs vnto ſo baſe an Idoll as the world.

10. Diſcoue-

10. Discouerie of mans *closed heart.*

O What a discouerie would it be, if mens hearts were as well seene as their body: Small moats goe not thicker in the Sun-beames, then mans intētions and ends: And the threed of Spiders in a wood, doe no more crosse and woft through other, then mens wayes to their ends. It is a wonder how man, one in kinde, can be so contrary in their ends and wayes, And it is a strong argument, that the most part misse the right end, & runne the wrong way. The chiefe good is one, and the right way to it, is onely one, but man missing the right, falleth in innumerable errors: And it is yet more wonderfull, that euery man resteth ōn a double perswasion, both that his end is good

good, and that his wayes will bring him to it. Neither is this all, but euery man ſetteth himſelfe as a pettie god, both for worth to obtaine, and for wiſedome to compaſſe them.

As it is Gods priuiledge to know the hearts immediately, ſo is it his wiſedome to hide it from men: If all the thoughts of it were ſeene of others, there could be nothing, but a perpetuall ſtriuing in mankind, and euery one abhorred of other for their monſtruous thoughts, neither the Seas, nor Africke can bring foorth ſuch monſters as mans heart in one houre. It is beſt to caſt off all wrong ends, and eſchew all by-wayes, to ſet true Happineſſe before vs as our end, and walke toward it in Faith and Obedience: Other ends will proue no more fixed, then fleeing moates in the aire: And other wayes, haue no more force to fitch theſe ends, than Spiders

ders threeds haue to draw a great weight.

Our heart is euer open to God, let vs open it to man alſo, the words and deeds of a ſingle heart, make it viſible to man: Except they be poſſeſſed of Satan, they cannot but loue that heart, that is full of the loue of God: The wicked labour to hide his thoughts, but the godly affect to haue them knowne: He is as the man, who craued not his houſe to be ſo built, that he might ſee all men, and none ſee him: But rather that all men might ſee him in the moſt retired corners of his houſe: He aſſureth himſelfe to be acceptable to man, if the honeſtie of his heart were ſeene

Why may he not abide the tryall of man, who hath already ſuſtained the ſight, and findeth the approbation of God, to the honeſty of his heart? Both the vprightnes of the heart, and teſtimony

timony of that vprightnes are knowne of God alone, and the vpright heart that hath them. The world will not see that vprightnesse, and they cannot heare the testimonie of it, but God approueth that vprightnesse, and confirmeth that testimonie, and the Soule that is sensible of all these, resteth in securitie.

11. Youth and old Age.

YOuth in many may be called a foolish seede time to a mourning Age, and old Age, a bitter harueſt to a foolish Youth: Though in Youth wee escape grieuous and slandrous sinnes, yet none lacketh his slips and infirmities though special prouidence keepe vs from grosse Commissions, yet none is free of sinfull Omissions: None seemeth to be more free of the follies

lies of Youth, than they who are ſoone called effectually to Grace, yet haue they their owne neglects: While they are kept by GODS Spirit from fleſhly pollutions, they are caried often by fleſhly preſumptions. Sathan is ſo craftie, that when he cannot ſet our corruption to worke on the owne taske of ſinne, he can abuſe the beginnings of Grace: And ſo many vpon the conſcience of Grace, ſoone receiued, fall either to neglect of their particular Calling, or conceiting of a perfection, are careleſſe of Grace it ſelfe; their ſtrong and ſhort beginnings, are followed with ſlow and weake proceedings.

Theſe are indeede two Bleſſings in themſelues, to be ſoone called to Grace, and before our calling, to be free of groſſe ſinnes. Againe, theſe are contrary euils, to be long of calling, and monſtruous in ſinne before our calling:

ling: but Sathan abuſeth the firſt two Bleſſings in making vs careleſſe after our calling, as though we needed not to be zealous, becauſe our former life was not ſlandrous. And God turneth the other two to good, in making them more zealous, who were long of calling, and grieuous ſinners before it. S. *Paul* did more euill before his conuerſion, then all the Apoſtles, and anſwerablie more good after it. In euery one there is matter enought for mourning to old age.

It is great crueky in Youth, to make ſo noyſome prouiſion for Age: That the time wherein we looke for joy and reſt, ſhould be turned in ſorrow. Age at the beſt hath ſufficient griefes: It is of it ſelfe a ſickneſſe, and a neighbour to Death and needeth not ſo bad prouiſion of Youthlie follies. But ſince the firſt cannot be auoyded, it is better to mourne in old Age, then in Hell fire for euer.

euer. If the Experience of Age cannot be found in Youth, let not the raſhneſſe of Youth rule in old Age alſo,

It is better ſo to diuide our life, that there be ſome mourning for euill, then to turne it all both Youth and Age in a ſeede time to Hell: But it is beſt of all to haue a ſeede time of Grace in our Youth for a joyfull old Age, and to turne both Youth and Age in a ſeede time for Glory in Heauen. The godly in the midſt of their corruptions ſow this ſeed, a care to pleaſe God in a faithfull diſcharge of their Calling, is a matter of joy for their olde Age. Fooliſh Youth ſhareth vnequally with old Age: It taketh libertie to it ſelfe, and reſerueth nothing but bitter penance to the other: If they fell not both in one perſon, it were hard that Age ſhould ſmart for Youths follies. It is lamentable that our firſt and ſtrongeſt time hath leaſt wit,

wit, and our wiſeſt age hath leaſt ſtrength: Wee haue wounded our ſelues deadlie before wee know our eſtate, and all our after-time is to cure theſe wounds.

O how happie is hee, whom Gods effectuall Grace ſaluteth at the Cradle! And with his firſt diſcerning, indueth him with the loue of God, his word and worſhippe, and by the exerciſe of his mind ſoweth ſuch a ſeed of Grace, that old Age hath not a bedrole of follies to repent. *If We learne the Wayes of God in our Youth, when Wee are olde, wee Will not depart from them. If hee fill vs With mercie in the morning of our time, wee ſhall be glad, and rejoyce all our dayes.* This is a commendable Youth, which is olde in Grace, and ſauoureth of the wiſedome and holineſſe of the Ancient of dayes: And that is a glorious olde Age, which waxeth new in Grace, and in the newneſſe

newneſſe of a glorious eternitie: As that gracious Youth endeth in a more gracious olde Age, ſo that olde Age ſhall end into, and bee ſucceeded with an endleſſe Glorie.

12. Deuotion & Obedience *are pleaſant twinnes.*

DEuotion and Obedience are pleaſent twinnes: Deuotion begetteth Obedience, and is increaſed by it; when the Spirit is bent on God, all the Graces in it are at their higheſt extent: It cannot containe it ſelfe, but in affecting him, and delighteth it ſelfe moſt ſweetly, both in powring out it ſelfe tenderly on him, and in a large receiuing his influences: At that time, all impediments of Obedience, are remoued, and the greateſt ſpurres added to ſet vs forward: Then wee anſwere him with a ready

heart, *Speake Lord for thy Seruent heareth*: Soft wax is easily stamped, and hot yron easily forged, so the softnesse of a deuotious heart, is pliable to God: As it droppeth out tender affections, so it will yeelde obsequious actions to him: Disobedience commeth of hardnesse, but the heauenly warming of GODS loue turneth that hardnesse in a willingnes and affectuousnesse to him: As hee powreth in it the sense of his loue, so it powreth out it selfe in all powres on him againe.

So long as it is in this temper, God can command no vnpleasant thing to vs? though otherwise it were impossible, yet it is welcome, because of his will: This disposition in it selfe is a great degree of inward Obedience, in so great a forsaking and going out of our selfe to bee one with him: What a gladnesse is it, to haue the occasion to testifie

our

our loue to God by Obedience? And this daughter of Deuotion doth nouriſh her mother. The conſcience of Obedience doubleth Deuotion: We cannot ſatisfie our ſelfe in wondring at Gods goodneſſe, who hath bleſſed vs with the grace of ſincere Obedience; that his Grace is not common in commanding onelie, but a ſpeciall and returning Grace, turning vs home to him, in doing that which his commanding goodneſſe exacted.

Deuotion tyeth vs to God, and that for his infinite goodneſſe in himſelfe, and his ſauing goodneſſe communicate to vs: And being in ſo ſweete bands, how can we better diſcharge our ſelfe of them, then by honouring him in holy Obedience? And the more we diſcharge our ſelues, the more are wee bound. Euery degree of ſufficiencie to obey, and euery act of Obedience increaſeth Deuotion: The more

Grace that God giue vs for Obedience, the more we loue him, and cleaue to him, as the fountaine from whom all good floweth, and the end to which it returneth.

These twinnes both liue and die together: A dry and a withered heart voyd of Deuotion, is also barren of Obedience, and lacke of Obedience, lacketh the testimonie of strong obeying Grace, and the matter of new & greater Deuotion. Hee that would haue them both, let him begin at Deuotion, and the other will follow. A constant and tender Affection to God, meeteth not his commands with disobedience. These twins are feete to goe to God, and wings to flee to Perfection. The first is a bond of our vnion, and the second, a proofe that wee stand firme in that vnion with him.

13. Holy

13. Holy neceſſities are *no diſtractions.*

ALl diſtractions are not of a like nature; ſome directly marre our proceeding, as buſineſſe without our Calling: other are ſeeming diſtractions, a buſineſſe in ſome other part of our Calling then wee haue preſently in hand: Theſe laſt are not properly diſtractions, but rather preparations. When a Paſtour is going to the Pulpit, it is not diſtraction to viſite a ſick perſon, but rather a ſanctification for the publicke worke: Our task is to bring ſoules to God, and ſickneſſe is a conuenient time for it: Reaping in the harueſt, is as pleaſant to the labourer, as his ſowing, and to deliuer people in the hand of God, on their death-bed, is a cloſing of our labours about them: Wee ſow the ſeed of the Word out of the Pulpit, and

finde the fruit of it in their affliction.

I haue often found in conference with the afflicted, and in the way going and comming from them, more points of Meditation, than possibly in more houres of retirednesse. Gods ordinances do further one another, and Obedience to them, hath euer a blessing following it: It is no distraction that separateth vs not from the end, nor turneth vs out of the way. Grosse distractions are more dangerous, yet if true Grace be in vs, we shall aduance our selues more quickly after them, & rouse vp our strength and double our care for redeeming our losses.

A well set Soule is sharpened by distractions, and turneth that impediment in a spurre: Some steps backward, make vs aduance further in our leaping: The Soule that toucheth good but occasionally, is soone loosed from it,

but

but being tyed to it, then incident distractions, cannot separate, but augment our earnestnesse of that union? If we wedde our selues to good, for eternall enioying, no temporall distraction can diuorce vs from it. *He who is alwayes about his Fathers busines*, shall neuer be distracted.

14. Fruitfull Experience.

EXperience findeth vs fooles, and maketh vs wise, if our folly be curable; we can neither thinke euill, to be so euill, as it is, neither good so good, till Experience teach vs: The craft of Sathan, the euill of sin, the strength of our owne corruption are best knowne by proofe, to assay them, is to eate the forbidden fruit, and a new degree of knowledge of good and euill. The sweetnesse of Gods Grace, the sauing power of the Gospell, the tendernesse of

Gods mercy, and the worke of his holy Spirit, are beſt knowne by Experience: This is a ſort of eating of the Tree of Life.

Our beſt is to eſchew Experience of euill: I care not how oft I haue proofe of good, but it is madneſſe to caſt vs in the Experimenting of euill; but if our fooliſhnes bring vs on new aſſayes, the next is to take in a new affection to that euill, and new care to eſchew it. In what meaſure we flee the proofe of euil, let vs ſeeke the experience of good, though euery houre giue vs a new taſte of grace, we ſhall euer find a new ſweetneſſe in it; and when perfection commeth, it ſhall exceede all our bygone knowledge and proofe: Euery Experience with a new degree of light, bringeth a new affection, and ſtampeth the heart with a new hatred of euill, and deſire of good.

Experience is an ordinary remedie of folly, but if we amend not

not thereby, there is none other, than a cutting off from that experienced (but forſaken) good, and to be compaſſed by that proued (but not forſaken) euill. Experience is an oft repeating of ſenſe and euery ſuch repetition reneweth and augmenteth the affections: Not to be moued by experience, is either to proue we are senſleſſe, that feele not, or witleſſe, that make not vſe of our feeling.

15. Companie is *vſually hurtfull.*

SCarcely can we enter in a ſocietie, and come off it, without offence: Our humours doe either breake out to offend other, or taketh offence of them: many affect a quickneſſe of wit in breaking jeſts on their neighbours, but are thin skinned when they are touched themſelues: They

take not the law of friendly comporting, which they giue to others.

It is Sathans policie to turne Companies (the meane of concord) in an occasion of discord: He bloweth at the coale of euery mans corruption a part, and finding them in a societie, preasseth to kindle them altogether, and turne our Tables into snares: Men on the other part, turne their Christian libertie into a fleshly licence, not sparing to refresh their owne mindes with the griefe of others: The usuall matter of speech in such meeting, is detracting of the absent, and scoffing at the faults of those who are present: Or if Grace and Wisedome make them beare off these seene blemishes, their speech runnes vpon some indirect taxing.

Societies are Gods blessing to mankinde to sweeten the griefes of this life, and mutually to sharpen

pen our wits for our Callings, but that meanes of mutuall good is turned into mutuall hurt, and the common benefit of all, is ouerthrowne by the passions and indiscretion of some particular ones in a Company. We cannot eschew all societies, but we should make wise choyce of them with whom we conuerse: Some are so dangerous, that they cannot be haunted without certaine incōueniency. It is a iust thing with God, to make men offend other, who make it their merriment to offend him: When we are going or biding euen in the best societies, secret ejaculations to God, for an holy disposition is a good meanes to eschew that euill.

Happie is he, who commeth better from them, than when he went to them: Who keepeth him from the offence of God and his neighbour: And if their corruption doth iniure him, giueth

them

them not a fleshly meeting: If we grieue not the holy Spirit by loosing our minds and tongues to the abuse of our Christian libertie, he will secure vs from these mutuall offences: They are not as the strife betwixt flesh and Spirit, but betwixt flesh and flesh: If the holy Spirit did ouer-rule all in these cõpanies, they would not either contest idly, or offend in contesting: The damage of societies made some to turne Eremites: It were good to haue the Heremites retiredneſſe in the noyse of societies.

16. The godly Traueller *is euer at home.*

EVery one seeketh some delight in trauell, and that according to their disposition: The curious man seeketh rare conceits: The proud man respects of honour: The belly-god for odde meates,

meates, and their following pleasures: The Politician for intelligence, as the matter of his plotting and negotiating: The Tippler and complementer for purposes of discourse. But the good Christian seeketh for heauenly delights: His choyce commeth neither through the handes of Cookes nor Vintners, nor Marchants, nor from the mouths of States-men; he can take all these things as he findeth them, and vse them by the way: But his maine care is for God, and all his Observation run vpon Gods fauourable presence with him.

What a pleasure is it to finde all the places of our trauell and rest, marked with the tokens of his loue? our bed with his secret instructions; and in the day, when we withdraw our selues from our companie, and powreth out our heart to him, he answereth vs to our heart, that his presence in an vncouth land, is as neare

neare and sweet to vs, as at home: To finde him euery where, marking the places of our abode, as *Bethell the house of God, and Peniel the face of God.*

This is GODS calling of vs to the Wildernesse, *to speake to our hearts:* He will tell vs, that neither he nor his working is tyed to one place at home: But that all places are for the presence of God, to them who are at peace with him: The Altar is soone erected and the sacrifice offred on it in the heart that hath a constant Deuotion: The Curtaines of our Tabernacle are no lesse, than the vaile of heaven: No man yet sought God truely, but he knoweth that *God is more easie to be found, than his owne heart:* If we finde it in an holy disposition, then both he and the furniture for his worship are at hand in euery place.

Surely that man may be from his house, but he is not from God; he

he carrieth his home abroad with him, and God, whom he serueth in his house, trusteth him in the fields. This Soule is ordained for heauen, that at home and abroad, is euer with God: Heauen attendeth him on earth, and while he is abroad on earth, he is at home in heauen, by that heauenly disposition. Other men prouide bodily necessaries for their journey, and the godly aboue that, prouide for the fauour of God: This sacred prouision goeth with vs, it carrieth vs, it keepeth vs, and bringeth vs backeloden with fruits of it selfe: Hereby in a short journey, we make more true gaine, than *Salomons* Navie did from *Ophir*.

17. The combat betwixt the *Earth and the Wretch.*

THe Earth groaneth vnder all grosse sinners, but hath

a particular Combat with the *Wretch*: Other ſinners burthen it with their vanitie, but he would ſwallow it vp: he wearieth it in furniſhing his deſires, and hopes: And yet is not content: His deſires augment his hopes, and his equalled hopes increaſe his deſires; they are the two daughters of the *Horſe-leach, which cry, Giue, giue*, and miſ-contentment comming after, ſaith neuer, *It is enough*. To riſe vp from a good Table as hungry as one ſitteth downe, is of a doggiſh appetite, ſo is the *Wretch* in all his riches.

Sufficiencie and aboundance doe but inflame, and not quench his deſire. He gapeth on the earth, to take it all in his poſſeſſion; though he joyne Land to Land, and houſe to houſe, yet he is poore, in his owne accompt, ſo long as he lacketh his neighbours lotte. He entreth in ſtrife with the earth, an vnnaturall Sonne with his Mother, and it is hard

to

to know which of them is more earthly: He desireth all, and disgesteth nothing, no, not the crudities of his owne desire: but in the end is disgested of his owne aduersarie.

With what triumph doth the Earth embrace the dust of her foolish competiture? All her superfice and fruits, and treasures of her bowels, could not satisfie him being aliue, but seven foote length of her bosome closeth in his carcase: While he breathed, he would take *Iordan* in his mouth, but being dead, a small box holdeth his worthlesse ashes.

O what oddes betwixt the desires of a breathing, and the dimensions of a breathlesse *Wretch!* So small an hole will hold his corps, whose hopes deuoured all the Earth: It is good for them in their life, to take the just measure of their body. Little will containe it, why should they trouble the world with their idle & endlesse

leſſe deſires? What although he could accompliſh his hopes, and poſſeſſe all the Earth, yet were he but earth on earth, and being loden with that *thicke clay*, when he goeth to duſt, ſhall make as ſmall addition to the Earth in quantitie, as the poſſeſſion of it addeth to his worth.

Surely their ſpirit in this caſe is more lifeleſſe, than their carcaſe; and it is a iuſt puniſhment for their wormiſh heart, to be caſt backe in the duſt, which they ſo much affected: Let them deſire as they will in the end Death will deuoure them. Mankinde is as glad to want him, as the Earth is to haue him. As a peſt he troubled men continually, & laboured to turne their lottes into his boſome, but now, both reioyce in his death: While his friends lament him, both mankinde and Earth reioyce that their *trouble is caſt out*.

18. Wiſe

18. Wiſe expounding *of Gods wayes.*

WEe haue no greater griefes, than theſe of our owne procurement, and the fooliſh expounding of Gods wayes is a great one: We looke to ſome particular of his proceeding, and ſticke on it, and rather vpon a croſſe, than vpon a bleſſing: And if wee goe further, we judge thereby both his purpoſe and end: The worke in our judgement importes both ſimple anger preſent, and deſtruction to follow: This is a great errour, and is ſhortly auenged on vs: It maketh vs doubt of his good purpoſe, and almoſt deſpaire of the good end But God chooſeth for the beſt end the hardeſt way, both to proue his owne power, and to try our faith.

It is better to expound his wayes by his purpoſe and end,

then these by his wayes: Though he should draw vs through Hell, yet let vs still be assured of Heauen: His decree is sure, as his end certaine, they are in him fixed; and the way betwixt them lying through many occasions and actions, haue difficulties and bad appearance, but amidst all these crosses, his good-will slideth soft and sure. And if our heart bee setled, anent his purpose of our election, and haue pledges of his end of our glorification, wee shall both ouercome the difficulties of the way, and resting on the decree, shall obtaine the end.

What albeit the middle linkes of this chaine of our Saluation doe shake on the Earth? Since both the ends of it are in Gods hand, yea, fastened in his heart? And hee hath so joyned the linkes of it among themselues, that they can neither slippe

nor

nor breake, and it selfe as fast, as he is vnchangeable: His heart must be pulled out of him, before he change his purpose, he will denie himselfe, ere he disanull his inacted decree: All our considerations of our present and eternall state, are but loose and slipperie, till our heart bee fixed in the heart of God.

19. The tryall of our time.

A Wise Traueller considereth in what part of his journey he is, and a wise disposer of his dyet, noteth his age, and temper of his body; so a good Christian marketh the time of the world, and in what periode of the time hee liueth.

All times turne in the Circle, 1. of *Prosperitie*, in abundance of Gods blessing, 2. *Profanesse* in

in the abuſe of theſe bleſſings. 3. *Puniſhment* for the abuſe. 4. *Repentance* vnder puniſhment, that we may enter againe in proſperitie as the beginning of that Circle. It auaileth greatly to know in which of theſe foure we are; if we be in the time of Peace and Proſperitie, to know the time of our viſitation, and to vſe aright the things that concerne our peace. If in the time of prophanneſſe, to eſchew ſinne, and keepe vs from the wickedneſſe of our time; If vnder puniſhment, that wee repent timouſly.

Doubtles this time of the reformed Churches, is the time of puniſhment, we haue had long Proſperitie, the cleare light of the Goſpel, and offer of Saluation, but haue abuſed it, and now God is reuenging on vs *the quarrell of his Couenant. Leuit.* 26. 25. Let euery one mourne for his owne ſinnes, and the

ſinnes

sinnes of his time, that hee may haue his Soule for a pray.

He is voide both of the feare of God, and the care of his owne Saluation, who now turneth not to God: when his Word and Workes of iustice about vs, and our owne conscience within vs call vs to teares, it is time to *afflict our Soules for our sinnes.* If wee cannot deprecate common calamities, yet we shall receiue the *Mourners marke on our forehead. Ezech.* 9, for our owne saftie: And God, who had the Arke for *Noah*, and Zoar for *Lot*, *shall bind vp our Soule in the bundell of life.* 1. *Sam.* 25. 26. Since we haue not vsed our former times well, it is not good to lose the time of Repentance also. If we doe, there will be no more regresse to peace but vtter exterminion. But if we returne to God with all our heart, when he hath purged his Church by his fierie tryall, he will cast the rod

rod of his anger in the fire, and turne our mourning in a pleasent peace. *O Lord, we waite for thy Saluation. Gen. 49.*

20. Short care for *a short life.*

THe workes of the most part of men, tell that they thinke not of Heauen, or that such a heauen as they minde, is on earth: They seeke earthly things, and compt their happinesse by their obtaning, and their miserie by their want. *Riches, Honour, Fame, Pleasure, &c.* are the height of their reach, and that not in a small measure as passengers for the way, but excessiuely as possessors of their end: No care of another life, because no minde of it: Or if the thought of Heauen be forced vpon them, it is soone banished by the strength of earth-delights.

Their

These desires are as base as the Beasts, and Wolfe, for the Beast can doe no more, and ought no more: But men are reasonable, and called to Heauen: They may reckon on many branches with wormes, they come of the earth, liue on it, creepe on it, and at last creepe into it, & more wormish then they, being more affected with the dung of the Earth, digged out of the bowels of it, then with the Heauen. What priuiledge their body hath in being liuing earth, they loose it in seeking life-lesse earth for their happinesse.

Both doe heere agree, an earthly life, and an earthly spirit, spent in the cares of the Earth: But a strain of the life of God lifteth vp the renewed Spirit to heauenly things: It cannot be so basely abiect, as to minde and glutte the baggage of the Earth: But as it is from aboue, so it is all sette on things aboue, and turneth euen

the necessary and moderate cares of this life to an heauenlie temper, by that reference, that it hath in their vse to life eternall.

Occasionall errors come in at a side, and wrest some part of our course, and being discouered, are easilie remedied. But this is a fundamentall error, to place our happinesse in the Earth, and to seeke it therein: It peruerteth all the course of their wayes, and the greatest conuiction of it, is when time of amendment is past: when that consuming fire at the last day, destroyed all which they haue scraped together, they will then see their error.

I thinke it great wisedome to craue our cares, according to the things themselues. If Eternitie were heere, mans scraping and raking of the earth might seeme reasonable, but since our time in this life is but short at the lon-

gest,

geſt, and ſhorter poſſibly then I know: I will ſet all mine heart for heauen, and a ſhort life ſhall haue as ſhort a care.

21. Perplexities, diſeaſe, *and remedie.*

PErplexities in our doings are a torture to our Soule: With great difficultie wee reſolue on the end. And when that is fixed, what toſſing haue we to chooſe the meanes that are moſt expedient for it? And ſcarcelie are our Spirits deliuered of theſe two burthens of purpoſing the good end, and chooſing the beſt meanes, when the feare of the euent tormenteth vs worſe.

It ſeemeth heere to be better to the raſh and ſenſleſſe man, then to the wiſe. The wiſe man multiplieth his griefes, and by foreſight maketh his way perplexed

to him, whereas the rash man and senselesse, bringeth out some birth without conception and trauell.

The stupid is meerely passiue, and letteth all things come as they will: his senselesnesse dispoteth him for any thing, not because of resolusion, but for lacke of it: Hee hath no more of matters, but their fruite and euent. He is a witnesse to the Childe, but neither father nor mother to it.

The hastie man is so in his actions, and euery part of them at once, that he is in none of them, his doing is as swift as his thought, and oft-times before his thinking, as his tongue, so his hand and foote out-runne his minde: He is out of them by temeritie before he be in them.

But true wisedome saueth vs from all these errors: It looketh to God, in whom are the ends of all things, and aduiseth with his word about the meanes to bring

vs to the end, and reſteth on prouidence about the euent. Thereby we are more in God, then in our buſineſſe, and commit them to him, that hee may doe them: Full dependance on him, cutteth the throate of all theſe perplexities.

22. Paſſions, Tyrannie, *and Remedie.*

Paſſions, are juſtly ſo named, though they breed in vs, yet we ſuffer of them, and that in ſuch violence, as ſcarcely either allurement of ſinne, or prouocation of injurie can worke: It were nothing to ſee vs by outward folly, drawn out of our ſelues, but to ſuffer that of any inward power, is more ſtrange; and that not ſo much a power, as an impotencie: It is not ſtrength, but weakneſſe in vs that breedeth *Paſſions*, and yeeldeth to them:

a weake defender, maketh a feeble assaulter proue strong: And there is yet worse in it, we know not either how to punish or to remedie it. Both parties are in our selues, the doing and suffering of *Passion*, is both of vs, and in vs, and when we presse to mend it, new *Passions* arise in vs, both of griefe that such *Passions* should be in vs, and of feare of wrath for them.

I will not excuse my selfe, because of *Passions*, but rather accuse me: Excuses of that kinde, are as they who excuse their fault by drunkennesse, the purgation is fouler than the sinne purged: *Passion* in it selfe is punishment enough if it lacketh guiltinesse: It so disturbeth man and transporteth him, that the violence of it, is a sufficient chastisement for it.

It is a naturall impotencie, and must be cured by a supernaturall Grace: When God, in whom is no

no *Passion*, renewеth vs to his Image, and we in all our actions, set him as a Patterne before vs, we shall finde a restraint of them. I doubt, if any *Passion* can arise in that Soule, so long as it seeth an vnpassionate God in the face of his meeke Sonne Iesus Christ: We are as farre separated from the meeknesse of Christ, as we are transported by *Passion*.

23. Three faults with the *world, but not with God.*

THese three things are counted faults in the world, and yet no man needeth to repent him of them: the modest *Shifting* of occasioned honour and riches, the patient *Digesting* of great wrongs: And *the not following* of the fashions of the world: Who so are disposed, are counted Dolts, but that sentence falleth on the Iudge. The first is

counted *Baſeneſſe* of Spirit: The ſecond, an euill *Conſcience*: He ſwalloweth iniuries ſo patiently, that he incurreth the ſuſpition of ſenſleſneſſe and ſtupiditie: And the third, a *ſaucie ſingularitie*.

But ſuch a Spirit beareth out that cenſure vpō better grounds: The firſt commeth of true Contentment in God: The ſecond, of a care to keepe himſelfe in peace with God: And the third, of a juſt contēning of the world. True honour followeth the modeſt *Shifter* of it, and the riches of true Contentment, are treaſured in the heart that hungreth for no more. He is truely content, who hath fixed a period to his deſires, and doth not ſo much as looſe them to a rackleſſe wiſhing of further: And the beſt way to keepe peace in our Soule, is not to fret at iniuries: and it is a token that he who dwelleth in vs, is greater than the world, when we count the worlds faſhions

ſhions a witleſſe folly.

He who is ſo poſſeſſed in his choiſe, ſecurely indureth that ignorant cenſure, and hath indeed attained the truth of that which they are ſeeking imaginarily: He ſeeth by Time, they will either applaud him in his courſe, or els fall ſhort by the way to their greater loſſe.

If the world can ſhew mee where I ſhall finde it, or what fixed Patterne and exampler of good, it followeth, with ſome reaſon it might exact of mee an imitation: But ſince it can neither tell, where to finde it ſelfe, neither hath any Patterne, but its owne new fangle vanitie, it is ſhameleſnes for it to ſue, and madnes in me to giue it obedience. It muſt be a bad ſtuffe that keepeth not the colour. And a bad colour that changeth euery day: Stuffe & colour of ſo changeable a ſtampe agree well together: But the renewed man dy-

ed with the vnchangeable colour of Grace, contemneth them both.

I will not render my ſelfe to that Schoole, where poſed ſolliditie is counted a vice, and new fangled follies are counted perfection.

24. Saluation is of *Grace alone.*

THe *Grace* of God in man, hath no greater enemy, than man himſelfe: Sathan hath his name from enmitie to God and good, and the world commeth in vnder his Standard in that warre: But they cannot all hurt vs ſo, as wee our ſelues. Their buſineſſe is without, and cannot preuaile, except our corruption bring it within, and partie it againſt vs. All theſe enemies may *will* our hurt, but cannot *worke* it: Our yeelding to them,

them, giueth both life and way to their euill will. Of our selues we meete Grace offered with neglect, contempt, and opposition, and when we haue receiued it with abuse and vnthankfulnesse.

Grace justly beareth the name, for it is a free gift, God is good to vs, for no foreseene good in vs, but of his free fauour: He findeth vs euill, & maketh vs good: The beginning, growth, and perfection of Saluation, is all of Grace: It is good to finde this our natiue graceles disposition: When we finde nothing but euill in vs, and all good to come freely of God, then we know the praise of the glory of his Grace.

Whoso seeketh any ground of his Saluation, or Election in his *foreseene* faith, or *Workes*, or *humilitie*, is not humble, but proud against God: he maketh himselfe a step-barne, and not a natiue Sonne of God: He is not

begotten

begotten of a speciall loue, but respected with a posterior and following fauour, which dependeth on some worthinesse foreseene in himselfe, and the worke of it vpon the willingnes of his owne will.

He who buildeth vpon his owne will, and not on the good will of God, can neither haue stabilitie nor peace on so tottering a foundation: As foolish babes presuming of their owne strength, will not receiue the prepared meate by the hand of their mother, but with their owne hand, they loose that foode, defile their garments, and starue in the meane time. So proud, *selfe-sufficient* men will not receiue Saluation by Gods powerfull application.

They must be partiall workers themselues, & Gods worke must depend on their will, and so they loose the offered Saluation: They who with a childish pride

pride will not be freely saued; most justly are not saued at all: God wrought the worke in it selfe without vs; and in the application he sweetly and powerfully bowes our will to receiue it. *This giueth glory to him, and peace to vs.* The Angell ranked these things aright. *Glory to God in heauen, Peace on earth, and towards men good will. Luk.* 2. Gods good will giueth peace to men, and the glory of all is due to God alone.

25. Proud sinners *to Hell.*

PRoud Sinners haue strongest conceit, that they goe right, at least in the way of their choyse: Sathan blindeth them so, that they mistake both the end and the way. In their count they are running to heauen, when they are posting to hell: He seeth them

them kindly with freſh Poſt-horſes: Sometimes he mounteth them on drunkenneſſe, and when they haue runne a ſtage on that beaſtlineſſe, he can mount them on Lecherie: Againe, he can refreſh them with Auarice; and if they be weary of that ſlow jadde, he ſetteth them on loftie Ambition, and to make them more ſpritie, he can horſe them on reſtleſſe Contention.

Euery one ſeeth not Sathans *Enquirie:* There is no complexion or diſpoſition, but he hath a fit horſe for it, and that of it ſelfe: Euery mans predominant, is a beaſt of Sathans ſadling, and prouiding to carry men to hell. The way is one, the Poſt-maiſter is one, he is to be found at euery ſtage, mounting his Gallants, their horſes are all of one kinde, though not of one colour.

Happie is the man whom God diſmounteth in that euill way, and more happie is he, who taketh

keth with that ſtay, and turneth his courſe to heauen: Many are ſtayed who turne not: God checketh them by his word, by their owne conſcience, by croſſes, by cenſure of Church and Policie, by admonition of friends and Paſtors: but they goe on, and count the helpers of their ſinne their onely friends, and their admoniſhers to be their enemies: But the godly take with reproofes, as Gods owne diſmounting them off their beaſtly paſſions: And with *Dauid, bleſſe God, who ſent Abigal in their way to ſtay them from euill:* When hard hearted ſinners ſold to ſinne, poſt on to deſtruction, the godly that take admonition, ſhall be ſaued. Gods ſauing Grace is powerfull in that ſoule, in whom wholſome admonitions without, and yeelding to them within, doe meete together.

26. Gods

26. Gods calling is a sufficient Warrant.

IT is some token of the life of God, to stirre at a weightie calling: A blind horse is in the myre before he see it, but the seeing horse goeth about: They are euer most ambitious who haue least worth, and most forsaken of God, when they come to their desire: Gods calling is both the onely right to enter in a charge, and a suretie of sufficiency for it: He suffreth no man to serue him on his owne expences, but what euer he send vs to doe, he furnisheth vs for it: and it importeth as much the glory of his mercy, truth and wisedome to furnish, strength, as it is needfull for vs to haue it. When he calleth, he obligeth himselfe to be with vs: As it is a laying of a burthen on vs, so it is a suretie of his assistance: As the taske is imposed, so is his presence promised. It

If men call themselues they run away from God, who justly forsaketh them in that aspiring course, and will more forsake them in their fruitlesse labour: But when his calling is waited on, and vndertaken, not for any conceit of strength, but for conscience of his out-thrusting prouidence, and confidence of his assistance, there is a sweet concourse. The patient on-waiting and modest shifting, till conscience obseruing his will, cõmandvs to yeeld, is a speciall sort of Gods directing Grace, and will be followed with as comfortable a vertue in the discharge of our dutie.

This maketh men called of God, bold as Lyons: their faithfull seruice to him, breedeth them indeed bitter opposition: But their conscience sheweth them their warrant, and their Master who wil not forsake thē. *Be not affrayed Paul, for I am*

with

with thee, and no man shall hurt thee. Acts. 18. 9. *And as I was with Moses, so will I bee with thee Iosua, I will not faile thee Iosua, I will not faile thee, nor forsake thee, be strong, and of a good courage, Iosua.* 1. 6. 7. *and* 9. But they who call themselues, dare not be faithfull: They see man and not God, and so dare not offend man: They find not opposition of him, or if they find any, they haue no further warrant, than their owne aspiring humour, and none other assistance, than their owne conceited strength, which is weakneſſe indeede.

He who is conscious of an holy Calling, is guarded from all difficulties that may occur: Hee knoweth of a sure retreate, when he is troubled for his honest labour: though he be weak in the sight of man, hee is sufficient to beare out his Masters quarrell against all the world.

Yet

Yet none who knoweth God, dare gloſe with him in this buſineſſe, he is as a foole who lieth of his owne purſe. The conſcience of our ſinceritie in all this worke, is a ſeale of Gods continuall and comforting preſence. The world loſeth their labour and endangereth themſelues in damnation, who oppoſe them who are called of God.

27. Atheiſmes poyſon.

A *Theiſme* is both the moſt *vniuerſall and moſt vncurable diſeaſe of the world.* It is a counterſconce erected by Satan againſt the Goſpell, to elude the force of it, and to hold men ſtill in the bands of ſinne: It goeth vnder one name, but hath many branches, ſome more open, and ſome more ſecret, and in their worke ſome more dangerous

gerous than other: A dissolute man is not so powerfull to perswade his opinions, as he who coloureth his profanesse: Open Atheisme almost refuteth it selfe, but couert Atheisme may deceiue the wise. There is neither such a ground nor couerture for Atheisme, as to maintaine that men of all Religions may be saued: To make so many doores to Heauen, is to cast wide open the gates of Hell; Christ hath told vs, *that the way to heauen is narrow, and few find it, and hee calleth himselfe the Way*, but not the *wayes*: As there is but one God, so there is but one way to him by Faith and Obedience in Christ.

The signes of it, are an humane and officious carriage to man, but licentious and irreligious, and a carping of the Religion professed in the place of their dwelling: And if necessitie draw them to the publick worship,

worship, their behauiour bewrayeth an absence of their soule from that exercise: They jest at Sermons, and make none other vse of holy Scripture, than prophanely to apply it to euery profane purpose and trifling occasion: and at their meales, their vnhallowed morsels must be set ouer with the sauce of some abused sentence of Scripture: they care not to offend God, for pleasing their companie, who partake of their prophanesse, if they be not offended at the offence of God.

As mettals are knowne by their sound, so their grosse Atheisme is discouered by their profane noyse. They who feare God, dare not carie themselues so before him: And they who haue found sacred Scripture the seede of their regeneration, the foode of their soule, and their comfort in trouble, will neuer turne so heauenly Oracles to the matter

matter of their ſporing. But they are not long vnpuniſhed, *and their damnation ſleepeth not.*

Nature in Atheiſts findeth it ſelfe vexed with the dumbe checke of conſcience crying vn to them, that there is a God, But this ſurmiſe is out-cryed, and Conſcience out-faced, by this, when they thinke any courſe is a way to heauen. Such men are not ſo much juſtifying their courſe before men, as prouiding libertie of ſinning againſt the checke of their owne conſcience: There is no ſuch compendious way to libertie, as the lacke of Gods feare: And that heart is voyde of his feare, who ſaith, That there is no God: Though he be moſt glorious in himſelfe, and gracious to them that know him, yet he is nothing to the heart that denyeth him.

But Atheiſts will finde a fearefull wakening: God whom they deny, hath his witneſſe in them, &

& in the end wil testifie his truth to their destruction, except they amend: It turneth men into beasts, yea into deuils while their heart is saying, *There is not a God*, their Cõscience giueth them the lie, and by secret checks, both arresteth them before, and tormenteth them in the Name of that God, whom they deny. They can neither destroy GOD in himselfe, though they desire it, neither in the hearts of the godly. All the fruits of their godlesse spurring, is to moue him to destroy themselues: It is good to soften our hearts in the feare of God, and to seeke out & follow that straite way of life: *Blessed is he who feareth alwayes, but he that hardeneth his heart, shall fall into mischiefe, Prov.* 28. 14.

godly

28. Sinne is an evill guest.

SInne is the worst Guest that commeth to any place: It bringeth double destruction:

One in the beeing of it, the other, in the fruite: It is plaine that the wages of it is death, but euen the beeing of it (such as hee hath) is destruction of the thing wherein it is: Men, Angels, Thoughts, Words and deedes, are good in themselues, but sinne in them, maketh them euill: It hath no being of it selfe, and is nothing, but the breach of Gods Law, a discord and deformitie, a priuation of good, and depriuation of its owne dwelling: the beeing it hath, is in these things, and so soone as it commeth in them, it spoileth them, they become euill Men, Angels, Thoughts, Words and deedes by it, Hee is an euill Guest, who for his reckoning puteth the Pest, on a fire in his lodging.

I wonder not so much at the euill recompense, it giueth as at our selues who welcome it againe: No receiuer will welcome him, who set his house on fire:

Yet

Yet wee receiue ſinne, and welcome it, though we were euen now ſmarting for the worke of it: Some doe marke the ſecond worke of ſinne, the puniſhment of it, but fewe marke the firſt deſtruction by the beeing of it, ſo as to abhorre it, belike, it ſo deſtroyeth vs, that we haue not a ſound minde to marke its deſtroying Nature.

O! what ods in Grace? It both changeth vs by renouation, & bringeth vs to glory, the very beeing of it, is the health of Soule and body: next to God himſelfe, there came neuer a better Gueſt into man, then ſauing Grace: Of Adams Sonnes, it maketh vs the Sonnes of God: Of Naturall men, ſpirituall: And of vile Sinners, it turneth vs into Sainctes.

It is extreame miſerie to be deſirous & patient of ſinne: But a token of a renewed Nature, to abhorre ſinne, and thirſt for Grace.

29. Fittes of Insolencie.

THere is no Spirit so modest, which hath not some fittes of *Insolencie*: If any odde thing appeare in them, they are puffed vp in a conceit of worth, and as farre transported from their wonted modestie, as they conceit of that supposed worthinesse: These fits are more marked of others then themselues: their humour blindeth them, so that they cannot obserue that change, others remember their former dejection, and foresee it to come againe, and so make that startling as insolent indeede.

An *Equall* cariage proueth a well fraughted Soule: Our true worthinesse is in Gods fauour; our dignitie is his dignation, and the exalting or downecast of our heart, is from the sense of his fauour, or lacke of it: If we be sure of his fauour, wee shall

shall then alike euenly carrie our selues in all other things.

But fits of insolencie bewray a double weaknesse, one, of little true worth, that seemeth so great to vs: another, of a racked iudgement, making vs too paise bounds vpon so small occasion. The wise man is euer like himselfe: And at any odd thing, he is rather dejected than puffed vp. If the speeches of other make him ouerweene himselfe, hee chasteneth himselfe in secrete for it seuerly: When he returneth to his wonted thoughts: he abhorreth that insolencie, and guardeth himselfe, that they surprise him not thereafter.

30. Constant Inconstancie.

THe vpright heart must encounter with many thwarts: When it meeteth with vprightnesse, there is no difficultie, but

ſuch are as rare, as a white Rauen in the world: When it meeteth wth crookedneſſe, there is the ſtriſe, yet this is not the greateſt: *Doubleneſſe* is worſe for conuerſing, than open and conſtant peruerſeneſſe, he cannot rectifie the other, and they cannot peruert him, and while all of them keepe their ſtanding, there is neither aapplication to other nor peace among them: Yet it is eaſier to eſcape the euill of the bruſh, and rudeliegor backeward, then of the fickle *Chameleon*.

Flat oppoſition is leſſe dangerous, than couered agreement: A winde blowing conſtantly from one point, doth not ſo endanger a ſhip, aswhen in an inſtant it turneth to a contrary point: To ſay and gaine-ſay in two moments of time, and to blow both from the Eaſt and Weſt, is a greater croſſe to them, who deale with ſuch men, then to themſelues.

A man who is alwayes the ſame in good, is both eaſie courted and kept, but none can either know or keepe the double hearted. He changeth thoughts, reſolution, and practiſe as oft as breathing: When we gripe him in one, he breaketh out in another, and his turnings are oftner in cõtrarietie than diuerſitie; to deale with him craueth a neceſſitie of turning with him, or elſe of diſcord: but a free Spirit can neither be actiue in ſuch turnings, neither ſo baſely paſſiue as to endure them: The beſt dealing with ſuch, is no dealing at all.

31. Wrong Iudging.

OVr eſtimation of things is a valuing of our ſelues, and a balance is tryed by trying of weights: Many count highly of baſe things, & baſely of great things: Heauenly things are

nought to them but they admire earthly trifles: This error of their count proueth weaknes in their iudgement, little is much to little, and few shillings are great riches to a begger, and course food is delicate to the hungry.

It were tolerable if they kept their errour within them, but they obtrude it vpon the things themselues, they must be so named, as they misconceiue them. The nature of these must bee changed, because (forsooth) such Dictators haue so spoken of them: Common gifts must be excellent, and most excellent Graces must be but common gifts; because it pleaseth them so to think of them. It is a violent forcing of things, to ranke them so as wee conceit, and a tyrannie ouer the minds of others, to obtrude our errour on them as truth: It is too much that our owne affections and carriage to things, flow from that false ground.

The

The gift of true judging is as rare, as true good it selfe: He who hath it, ought to thanke God for his gift, in securing him from the whirling giddines of the world: But withall let him resolue that he and his gift will fall vnder the same erronious censuring of others: But he hath enough, who hath God approuing his judgement, and courses that flow from it.

32. Iniuries inflame *Corruption.*

GReat corruption lurketh in the best, and is as secret to them as to others: But Iniuries are Sathans bellowes to blow it vp: He is somewhat more than ordinary sanctified, who at great wrongs vttereth not more corruption, than either himselfe or others could thinke were in him: But Sathan stirreth not for the

injurie alone; he intendeth thereby to draw more ſinne out of vs, by looſing our corruption: He knoweth that if all our thoughts be ſet on our iniurer, Grace will be diſbanded, and Corruption breake out into grieuous ſinnes.

We haue more to doe, than to buſie our ſelues with our iniurer: Sathans ambuſh in our owne heart, is more dangerous than all our outward iniurers. Many haue kept their ſtrong hold, ſo long as they abode in it, but being wyled out of it by the craftie enemy, they haue both loſt it and themſelues. So ſoone as we are iniured, it is good to turne from our iniurer, to our owne heart, except our corruption be ordered, it will breake looſe, and harme vs worſe than our enemie; if our paſſions can be curbed, the iniurie is ſoone diſgeſted.

33. How

33. How to pleaſe God *and man.*

VVE owe a dutie both to God and man, but mans importunitie & our weakneſſe, maketh difficultie in caruing their duties: we know by his word, how to pleaſe him, *Loue the Lord thy God with all thine heart, Mat.* 22. But how to pleaſe man, is as hard to know, as to doe it: If reaſon can content him, it may be knowne, but the rule of humour and opinion is vncertaine. How ſhall I know mans rule, ſince he knoweth it not himſelfe? Neither are all men of one minde, neither is one man for few houres in that ſame mind: God in a ſort craueth leſſe, than we owe him, but man is miſlearned, and craueth more than his due; *God is moſt high, and higher than the higheſt. Eccle.* 5. 7. But mans due is as farre inferior

to Gods due, as man himselfe, is vnder him.

It may serue man then to be respected, when God is first pleased: If he be not content with this place, he maketh himselfe a competitour with God, and from that may be a corriuall, and bring judgement on himselfe, and his obsequious obeyers. He is worthy of none other regard, than misregard: And declareth himselfe an enemie to God and his honour, who is not pleased with this iust caruing of duties.

The difficultie is in this, that we stand betwixt two parties, God and man: There is no question in the matter it selfe: For Gods will is iust, and mans foolish: And if either man were conformed to God, or if we were onely flesh, or onely Spirit, there would be as little question: But man is contrary to God in many things, and flesh in vs inclineth most

moſt to mans wil, as more agreeable with our owne corruption.

He muſt be more Spirit, than fleſh, who can free himſelfe of theſe difficulties, obeying God, and patiently indure trouble for his obedience.

To ouercome this difficultie, three bleſſings are neceſſarie: *Wiſedome* to direct vs in the right: *Loue* in doing the right: And *Peace*, that though wee find wrongs for our right, and hatred for our loue, yet ſo farre as we may to keepe peace with them: *Wiſedome* carueth the duetie, *Loue* ſeaſoneth it to them; and *Peace* burieth their injuries, and will neither reuenge them, nor be at diſcord from them: God ſhall be his portion for euer, who thus preferreth God to man.

34. Resolutions performed.

Resolution is a good Precedent to our actions, but is not the actions themselues: If we dwell on it, wee shall doe nothing commendable: That Resolution is as a false conception, that is buried in the birth, and commeth not to execution: If the husbandman shall be euer preparing his plough, and never till, he can neither sow nor reape: A weake and staggering Resolution, is broodie of scruples, and findeth matter of stay in it selfe, but so soone as the worke is well begun, then Resolution endeth.

There is oft times more difficultie in Resolution, than in doing: For in Resolution, the mind is on many things at once, but in the Action, it is vpon the worke alone. It is rent in diuersities, and contra-

contrarieties in reſoluing, but truſſed vp in doing: Many times we are in torture reſoluing, but in the Action wee finde peace. A ſolide and maſculous Reſolution giueth vs no reſt, till it put vs ouer into the hand of Practiſe, yea, it reſolueth for doing, & turneth all the reſoluing powers to execution.

Theſe are twinnes of a ripe Spirit: both to reſolue and doe; to doe without Reſolution, is *raſhenſſe*, and to reſolue without doing, is *faintneſſe*: Hee who doeth without Reſolution, dreameth of none impediment; but he who reſolueth & delayeth execution, waiteth vpon impediments, & rather thā he will lacke them, he will faine a thouſand in his owne fanſie. Euen fanſied difficulties doe terrifie the lazie, as much as reall difficulties doe the wiſe and diligent. *The Sluggard ſaith, There is a Lyon in the way, I dare not goe foorth, leaſt I*

be

be killed. Prov. 26. 13.

35. Callings are our tryals.

AS *Callings* are Gods taske appointed for vs, so are they his *Trialls* to proue what is in vs: He hath ordained many calling for mans good, but many turne these meanes of good to a snare: There is no lawfull Calling without its owne good end, and right way to come by that end. But the most part passeth that good, and chooseth the wrong. *Equitie*, *Honestie*, *Humanitie*, *Vprightenes*, are Gods ordinance for Callinges: *Deceite*, *Circumvention*, *Doublenesse*, and such like, are Sathans inuention, and yet many shift the first as a vice, and follow the second as the vertue of their Calling: God setteth before them the good of mankind, but they set nothing, but their owne priuate good.

ordinance

and

and care not for obtaining of it, to hurt their neighbour,

How can God bleſſe the breach of his owne ordinance? They may ſcrape together a ſtate to themſelues, but God will blow vpon it: They thinke that Callings are not Gods ordinance nor themſelues lyable to reckoning. And exerciſe them, as though they were of their owne vptaking, & had none other end, then to make them great in the Earth. But O miſerable greatnes, that deminiſheth Grace, and deſtroyeth them that haue it! The loſſe is heere incomparable greater, then the conceited gaine. What profit is it, to gaine the world, and looſe their ſoule? To purchaſe Hell to themſelues, for enriching their poſteritie.

It is a pitie to ſee men forſake hony and ſucke Venome greedily, but greater pittie to ſee men of an euill cariage in their Calling counted the onely men, and

and these who are conscientious to be counted no men: I wonder not to see that same error, which misleadeth men, to approue them in their wrong, but I wonder that mankind injured by them, doeth honour them for their euill: It is a just thing with God, to make them hurt man more, who so foolishly alloweth them, whom hee disdaineth: They cannot complaine to him of their wrong, since they approue it.

This is a safer course to honour God, by following his will in an honest and faithfull discharge of our Calling: It is good for mankind, and for our selues, & acceptable to GOD. Heereby hee proueth to others, and sealeth it in his owne conscience, that hee hath placed him in his Calling in mercy, both to mankind and to himselfe.

36. Foode of our Soule.

OVr care for the bodie condemneth our brutiſhneſſe about our Soule: both are ſubſtances, and haue neede of entertainment, but wee are more ſenſible of the bodies neceſſities, and carefull to ſupply them: The Soules neceſſities, are both greater and more vrging, than the bodies: Our bodies lye vnder cold and heate, and the decay of our naturall moyſtneſſe, which muſt be duely ſupplied by nouriſhment: But the neceſſitie of entertaining the life of God, and the ſparke of Grace in the midſt of our corruption, is daily and hourely: It is ſenſleſnes, and death when theſe greater neceſſities are not felt and ſupplied.

No man is ſo fooliſh as to feede his body with imaginations, or if he would doe ſo, it will

will not be ſo deceiued, it is a ſubſtance, and muſt haue ſubſtance to maintaine it.

How many know not what their ſoule is, and what neceſſitie it hath, and how to ſupply it? And others who thinke they know all thoſe, doe content themſelues with imaginations: They doe worſe to their ſoule, than to their bodie, and their ſoule is more blockiſh, than their bodie, in reſting content with theſe conceits: Aske them what certaintie they haue of happines, and ſecuritie from miſerie, they haue no more reaſon of both, than their apprehenſion, and yet that ſuppoſed abſent euill, is as neere to them, as that conceited good is farre from them.

What man can be ſeazed in a worldly inheritãce by imagination? and yet the moſt part haue no more warrant for their Saluation. The eſtate of their Soule heere, and eternall Saluation heere-

heereafter, is too great a point to hazard vpon a fanſie: It is a wholeſome body that findeth its owne neceſſitie, craueth good foode, and turneth it to its owne ſubſtance: It is a wholeſome Soule, that alwayes deſireth God, findeth ſenſibly his vnion, and by a continuall communion partaketh of the diuine Nature.

When I finde my Soule burnt vp with the deſire of him, panting like the Hart for water, and gaping like the thirſtie ground for raine, I am ſure that is of the life of God: It is not fedde with fanſies, that is filled with God himſelfe, it is filled with him, that cannot reſt on any thing beſide him, and finding him in it ſelfe, doth ſweetely reſt on him who onely filled it, and reſteth in it. Nothing can fill the Soule, but that which is greater then it: Though in ſubſtance it be finite, yet it is infinite in the deſires.

And

And God alone doth infinitely exceed it, both in ſubſtance and deſires: It would be counted frenſie in a man, who would preſſe to driue himſelfe into a Nutſhell: So is he, who ſeeketh contentment in the world alone.

37. A Conſtant dyet of *Gods-Worſhip.*

Appetite is a good preparation for meate, ſo is a zealous affection for *the Worſhip of God*: It is good to haue our appointed times for Spirituall exerciſes, and to keepe them: But withall, to ſtriue for the ſpirituall Appetite.

How ſweete is that Exercife to the Soule, wherein our neceſſitie wakeneth our deſire, Our deſire ſharpneth our Appetite: and our Appetite thruſteth our heart to God, and GOD pulleth

leth both our heart & our ſelues to him: In one inſtant, it is both preſſed with ſenſe of miſery, and burnt with a deſire of God: And ſweetly allured and drawne by him to himſelfe: Theſe are wonderfull actions betweene God and vs, and all wrought in vs by his Spirit, to carie vs vp to him.

Though I tye me not ſuperſtitiouſly to houres of holy Exerciſe, yet religiouſly I will keepe them: Theſe houres are ſweete to me, when God draweth my Soule by ſtrong deſires and faith to him: It is pleaſant, when either theſe Exerciſes doe ſute with our deſires, or God in them, bringeth vs to an holy diſpoſition, and great is the fruite of theſe Exerciſes: Thereby our Soules euen at other times are kept, if not vnder the ſenſe, yet vnder the Conſcience, or at leaſt vnder a freſh remembrance of God.

Such

Such a diſpoſition is both a virtuall ſupply of feeling bygone, and a ſeale of our eternall fruition of him to come: GOD hath promiſed a bleſſing to his worſhip, and the neglect of it is puniſhed with profaneſſe and hardneſſe of heart.

It is good to keepe acquaintance with God: And there is no houre wherein wee haue not buſineſſe to him, and he never ſent away an holy heart from him without ſome comfort, he needeth none Exhortation to the worke, who findeth the daily fruite of it. *Seuen times a day doe I praiſe thee Lord, becauſe of thy righteous judgements. Pſal.* 119. 164.

38. Mans ſecuritie *In God.*

TWo things greatly trouble vs in this life, ſudden *Accidents*,

dents, and vncertaine *Euents*: The first shaketh vs, because they are vncertaine: When we looke to the present dint of trouble, wee cannot gather our Spirits, and when wee wander, or sticke on second causes, wee cannot light vpon the certaine end.

There is but one remedy for both, to make *the Lord our Habitation. Psal.* 19. 1 So long as our Soules remaine beneath among the creatures, wee are tossed with euery-thing; but when we rest on God, we find Peace. The conscience of his Working, the assurance of his Wisedome, and sense of his Loue, lifteth vs aboue these troubles, and maketh vs partake that rest which is in him, and is himselfe: Though he moue all, yet he is not moued, and imparts this rest in some measure to them who rest in him.

What wonder is it, that his pro-

prouidence ſhaketh vs, finding vs downe among the creatures, but if we abide in him, we ſhall bee free from ſtormes: *He ſhall giue vs reſt, while theſe calamities paſſe ouer: Pſal. 57. 1. Who ſo dwelleth in his ſecret,* looketh downe ſecurely on all the toyles of the world. *The Doue abiding in the cliftes of the Rocke: Cant. 2. 14. And the Chicken vnder the Wings of the Henne that hatcheth it, doe neither feare the ſtormes nor the Eagle.* So the Soule that by the woundes of Chriſt creepeth to his bowels, & is warmed with Gods electing loue, is ſure of his protecting power.

His abſolute power is able to doe more, then he will: And his limited power is ſet on worke to doe his will: And that both in producing of things and ſuſtaining them. This is a maine decree of his will ꝯmited to the executing of his power, to bring

bring his Elect through all difficulties, to their appointed happinesse.

39. Holy Meditations, *Difficultie and profite.*

HOly *Meditation*, is pleasant to God, and profitable to vs, and that Sathan knoweth, and presseth to stay: we may close our selues in secret from men, but no doore nor locke can hold him out: Wee can shift our deerest Friendes, but not him; and the more wee thrust him out, the more hee throngeth in: It is a well-fenced mind wherein he wil not breake by fansies and suggestions, and while wee are thinking of his debarring, by that same thought he either enters in (turning our barre into his key) or maketh vs to evanish: and what difference is there betweene his inbreaking,

or out evanishing, and outturning? None can for a few moments vrge a deepe and a sensible Meditation of God; but either the minde is to call home, or the heart to seeke.

It is good when we goe to Meditation, to pull in all our Spirits to God, and thrust out all distractions, to fixe our minde on him, and hold it at that stay without diuerting, to set our conscience on worke to checke that watch, and aduertise vs both of Sathans suggestions, the wandering of our minde: And most of all, to pray in the entrie for such a diuine vertue, as may draw our minde to God, and vnite it to him till he communicate himselfe to vs, in that measure he thinketh meete for the time.

It is a fruitefull Meditation, when the heart receiueth such a stampe of God, as maketh it to taste how good he is, and so thirst

thirſt for more Grace, that wee earneſtly ſeeke vp theſe ſweete ſtreames to the fountaine, euen God himſelfe, where that perfection dwelleth. Such Meditation bringeth out ſome point of liuely and affectuous knowledge, and with theſe holy conceptions worketh a greater puritie and holineſſe of the mind that conceiueth it: The ſoule in that caſe is not ſimply actiue, but paſſiue alſo: and is changed to the nature of theſe heauenly things that it conceiueth.

40. Spiritualitie of *the body*

OVr bodies are earthly, and yet haue a promiſe of *Spiritualitie*: It is as eaſie to God, to make them ſo, as it is to cleanſe them from ſinne: this is already practiſed in our kinde, in Chriſt Ieſus: Our nature in his Body,

is ſpiritualized, to tell vs, that for poſſibilitie, it may be, and for certaintie it ſhall be ſo in vs: He is our Brother, therefore we may be like him, and he is our Head, therefore we muſt be like him in a conformitie *with his glorious Body. Philip.* 3.

So ſoone as the Soule liueth by the faith of theſe promiſes, it beginneth to feele this ſpiritualitie: We loue our body by Nature, and often idoll it: But Grace maketh vs loue it [illegible] as it is naturall, and more as it ſhall be fully ſpirituall in Heauen. This is a ſeale and token of that ſpiritualitie, that the body is diſabled for ſinfull actions: The worke of the Soule, and the ſatietie of ſpirituall influence bringeth for the time a deadneſſe to ſinne on it. Scarcely can the minde ſtrengthen it ſelfe in any ſpirituall delight, but the body is thereby weakned: The Soule marking that diſpoſition, is confirmed

firmed by it, and the body it ſelfe, though the firſt and onely loſer, is content with that weakning, becauſe it is aſſured of its owne ſpiritualitie: When our Soule ſhall be full of glory in Heauen, it ſhall turne the body to the like ſtate.

I care not how weake my body be for the workes of ſinne: I haue then moſt delight in it, *when it is beaten downe and brought in ſubjection*, 1. *Cor.* 9. 27. not to hinder, but to help the workes of the Spirit.

41. Credulitie and Confidence, *are weake attendants of a weake Spirit.*

CRedulitie, and *confidence* are vſually found together, the one for taking in of reports is an euill porter, the other, a lauiſh out-giuer: The firſt admitteth both others reportes and ies

owne inbred ſuſpitions: The ſecond giueth them out boldly as vndoubted truthes: In one inſtant, their heart is both at the roote of the eare, hearing greedily, and in the toppe of the tongue, talking looſly: the one tryeth nothing, and the other ſpareth nothing.

Credulitie putteth no difference betweene mans report and Gods word, their owne apprehenſion and diuine reuelation: *Confidence* reſteth on them all alike, and venteth all with the like aſſurance: It knoweth no degrees of perſwaſion, but layeth the ſame degree of truſt vpon humane rumours, as vpon the Articles of the Creede.

They are the two wings of *Calumnie*, without which it cannot flee abroad: When Sathan hath layde in the vncharitable heart, the egges or ſeedes of *Ignorance*, *Malice*, *Prejudice*, *Suſpition*, prepoſterous *Zeale*, and

and ſuch like, Then he worketh mightily on them, and hatcheth the monſtrous bird of *Calumnie*: But it is wingleſſe, till it be vented: For this end, hee putteth Confidence and Credulitie to it, that it may flee abroad, which was brought foorth in ſecret. This is a match of Sathans joyning: *A babling tongue* to ſpeake, and *a bibulous eare* to drinke in greedily bad reportes.

It is a weake Soule, that hath two ſuch aſſiſtants, who ſo would perſwade them of any thing, haue leſſe to doe, than he who muſt heare their raw and vnconſiderate reportes. He needeth no more, but vent his tales, he is truſted at once by them, but their hearers muſt either beleeue them, and that in their owne degree of perſwaſion, or elſe ſuffer for it: It is eaſier to be their informers, than their hearers or reformers, and that rather in lies and trifles, than in truth. They

are as hard to take contrary information to their former errors, as they were ready at the first to drinke them in.

It is our best, to try reportes, and then giue euery thing its owne due of truth, and euery truth its owne degree of asseueration. It is follie to embrace humane reportes with that same degree of perswasion, as wee doe diuine trueth: or to speake them with the same confidence.

A speciall worke of Gods Spirit, *is to direct vs in the trueth*, and that not onely in the matters of Saluation, but also in our common conuersation, where hee reigneth, he placeth holy Discretion at the roote of our eares, to keepe vs from rackelesse Credulitie: And hee guideth the heart with wise Charitie, to stay vndiscreet Confidence, in venting of our owne apprehension, or other mens reports. *The foolish man well beleeue euery thing: but*

the

the prudent will conſider his ſteppes. Prov. 14. 15.

42. The ſight of a *preſent God-head.*

IT is a great worke to direct our life aright, and many haue giuen good precepts for it, but the Scripture is a moſt full and pertinent rule. And God who knoweth beſt our dutie, hath ſummed all vp in one word, *Walke before me, and be thou vpright. Geneſ.* 17. 1. The ſight and ſenſe of a reuealed, reconciled, and preſent God-head, is the marrow and ſubſtance of all wholſome directions.

Who can ſee him, but hee muſt loue and ſeeke an vnion with him? and keepe that vnion by a conſtant walking with him: Hee cannot be ſeene but by his owne light, nor felt, but by his owne life, and the rarity of theſe

bleſſinges makes the Chriſtian conuerſation ſo rare.

This is a compleate Furniture for our dutie, firſt, to *know it*, next to *Will it*, and thirdly, to haue *a power to doe it*: All theſe are obtained by ſetting God before vs.

Neither is he a beholder of his gifts, but an effectuall mouer of them, ſetting vs & his Grace in vs to worke, by a powerfull working. If his pure light fill the mind, his effectuall power will fill the heart, & that light and power can lead vs no wher elſe, but to himſelfe: They put vs to a reſtleſneſſe, but when we are pleaſing him, that reſtleſnes is a moſt ſweete reſt. The goodnes of promiſed bleſſings, the weight of threatned curſes, and the equitie of duties commanded, are all in their vigour when we ſee God, ſo that faith and obedience doe follow: Other conſiderations haue their owne force, but this is ſo immediate and ſtrong, that

their

their is neither place for delay nor hypocriſie. He who ſeeth God alway, dare neither neglect his dutie, nor doe it deceitfully.

Where this care is, Sinne findeth a bridle, and Grace a ſpurre. There can no tentation ouercome vs, ſo long as we ſee God clearely before vs: Sathans ſuggeſtions evaniſh as miſt before that face: And our corruption dares not ſhew it ſelfe before the clearenes of that light.

Our walking in Chriſtianity, is but a roving, till we come to this ſight of God in ſome meaſure. This maintaineth light in the minde, ſenſibleneſſe in the heart, and ſetteth to worke our Conſcience, to direct and hold vs in a conuerſation worthie of him, whom we ſee alwayes looking on vs. Men are diuerſly affected with this ſight: Some know not the nature of it; other condemne it as a phanatick imagination,

gination, because they comprise all the worke of Grace within their owne personall experience: *But Wisedome is justified of her children.*

They who are conscious and sensible, of it, enjoye the vnspeakable fruites thereof: While others are as voyde of them, as they are voyde of the sight it selfe.

43. Patrons of Grace and *Nature, are ctudignelie payd for their pleading.*

OPinions in Religion, are discoueries of our condition; hee who counteth highlie of the Grace of God, hath his part thereof: It commeth freely of God: and leadeth to him in thankfulnesse: It is his gift, and the proper worke of it, is to bring vs to him againe: It is his straine in vs, and pulleth our

Soules

Soules to him. The holy Spirit is not, as a reporting messenger, but an inbiding seale; he worketh at once, both the sense of Gods loue in our heart, and the meeting we giue to it: No childe of Grace can satisfie himselfe in magnifying of Grace, the worke of it is to power out it selfe on God the Fountaine: as it filleth the heart with joy, so doth it the mouth with: *What shall I render to the Lord? Psal.* 116. 12.

The Patrons of Nature seeme yet to abide in Nature, at the least that patrocinie is a worke of Nature, and flesh in them: If a Captiue commend his Prison, it is a token he is not wearie of it, and (which is worse) desireth not to be deliuered of it: Sauing Grace in Christ is the Arke of Gods building, to saue those that goe in it: But *Pelagius* brittle, and rent shalloppe of naturall power, and selfe-sufficiencie, drowneth men in damnation.

In-

In things naturall, and for this life, Nature can doe something; but in matters supernaturall, and for Saluation, it is blind as the mould warp, dead as a carcase, and vile as a carion. If we ascribe to it, either deseruing or disposition for Grace, we deny both the Nature and necessitie of Grace.

Errors in other pointes of Religion, discouer indeed weakenesse in the mind, but in these practick points, concerning Gods worke in our Calling and conuersation, they discouer the state of our persons: They who are translated from Nature to Grace, cannot but abhorre Nature, and praise Grace.

O! how dangerous a thing is it, to count Nature Grace, or to magnifie it against Grace?

If their opinion be well examined, they will be found to lay two strange grounds to themselues: One, that they are sprung of another beginning, than fallen Adam:

Adam: The other, that they count another God, than the Redeemer of mankinde: As for vs, who are come of loſt Adam, and depend on Chriſt our Redeemer, we dare neither ſpeake ſo proudly of Nature, nor ſo baſely of Grace. *The poore ſpeaketh with prayers, but the rich anſwereth roughlie.* *Prou.* 18. 23. Wee count it our happineſſe, that our dead and graceleſſe Nature, is quickned and renewed, by the free and powerfull Grace of Chriſt.

All their pleading is for a priuiledge to Nature, and when all is deepely preſſed, that priuiledge is nothing, but *hardneſſe of heart*, than which, there is no greater plague in man, *a libertie to fall from Grace, and to reſiſt it.* They ſhall neuer carue bleſſings to me, who take that for a priuiledge, and bleſſing to man, which is the heauieſt (but the juſt) plague of God on man.

But

But both theſe pleaders are condignely rewarded by their Clients: Defenders of Grace haue not their gages to ſeeke, and Natures proctors haue ſuch gaine, as ſhee can giue. The matter abideth not in queſtioning, the perſons are diſcerned before the queſtion be debated. Magnifiers of Grace proue children of Grace: and praiſers of Nature ſticke ſtill in Nature.

It is kindly to euery thing to reſpect its owne originall and Benefactor, as it is reſpected of them. I content my ſelfe with Scripture, to call *Chriſt both the Author, and the Finiſher of Faith. Heb.* 12. 2. *And to profeſſe before men and Angels, that I am ſaued by the Grace of Chriſt. Epheſ.* 2. 5. And with holy Antiquitie, *to be then moſt ſure, when I aſcribe all the worke of Saluation to the mercy of God, and the merite of Chriſt Ieſus.*

44. Conceit

44. Conceit of Wisedome is great follie.

Conceit of Wisedome is a dangerous *Counseller*; while we intend our businesse, we thinke all is riptely aduised, but in the proceeding, and at the end, wee find weakenes: we thinke then both of our Witte and worke, that we might haue aduised and done better; and that with some close resolutiõ, to see better to businesse following: But the next affaires finde vs in that same follie, and are a new matter of after-thinking, and Repentance, and our first *Conceit* mill-adeth vs, as before.

Corrupt *Counsellers* haue neede of reformation, and there is no more corrupt *Counseller* in our Soule, than this conceit: So long as it is *Father* to beget, or *Mother* to bring foorth, and the *Nurse* to foster our businesse, there

there can nether be hope of good ſucceſſe in our doings or of amendement of our error: Conſcience of our weakeneſſe; imploring of Gods aſſiſtance, and warineſſe in our proceedings, are better Directors.

When we diſtruſt our ſelues, and rely, and call on God for a bleſſing we ſhall either finde that bleſſing which we aske, or contentment in the lacke of it: But *Conceit* debarreth the bleſſing, and doubleth our miſcontentment in the lacke. Hee curteth himſelfe off both from Gods direction, and bleſſing in his doings who conceiteth ſtrongly of his owne wiſedome: But hee is compaſſed of both, who reſteth on God.

As his mercy offereth, ſo his juſtice decerneth the ſafe-guyding of him who diſtruſteth himſelfe and truſteth in God: But it is the worke of his juſtice to forſake the *ſelfe-conceited* wiſe man:

He

He gaineth much who dependeth on God: His buſineſſe is begun, ſwayed, and accompliſhed by GODS wiſedome, whereas the other left to himſelfe, muſt wreſtle with difficulties of affaires, and of croſſing Prouidence. The beſt way to be wiſe indeede, is to be conſciencioufly humbled vnder ſenſe of follie, but the ſtrong conceite of Wiſedome is extreame madneſſe.

45. Dead to the World.

THe world is wiſe in its owne generation, but God turneth their wiſedome to follie; it affecteth men as they are ſette towards it, the Worldlings with loue, and the godly with hatred: Theſe affections it teſtifieth by anſwearable actions, honouring the beloued worldlings, and troubling the hated godly: But it is fooliſh in both, and moſt in this

this second: If it did not so vexe the godly, it might possibly insnare them to abide in it. The Worldes fawning and flatterie is more dangerous, than her frowning; and her open hostilitie, is the securitie of the Saincts.

It is Gods great mercy to vs, who turneth their injuries to our mortification: Wee are called to renounce the World, and it rageth thereat, and pressing either to *retaine*, or *recall*, or *destroy* vs, it chaseth vs out of it selfe. All their contesting with vs, putteth vs further from them, than wee were before, their hatred and injuries worke a contempt of the World in vs: This maketh a divorce, and in the end, a Death to the world.

I take this as a dying and crucifying to it, when by the Grace of God, my Soule doeth neither conceiue their follies, nor account or receiue them, beeing

ſuggeſted: When the heart neither willeth nor affecteth them, the memorie remembreth them not, the mouth cannot vtter them according to the worlds formalities, and the whole man hath an vnfitneſſe to walke in their faſhions: He is liuing to God, and God liueth in him, who is ſo dead to the World.

46. The right placing *of our affections.*

HOw fooliſhly are our affections and actions placed? Chriſt appointed the matter, and order for them both, *Seeke firſt the Kingdome of God, and all theſe earthly things ſhall be caſt to you, Mat. 6. 33.* And the Apoſtle, *Set your affections on things aboue, and not on things on earth: Coloſ. 3. 2.* Heauen is firſt, and moſt to be ſought: The Earth both leaſt and laſt, but man

man inuerteth that order; he is not farre trauelled, nor high-minded: The earth is at hand, and he goeth no further, as an home-borne child, he abideth in the house, and as a shell-snail he sticketh to the wall.

The Heauen, the great and first thing, scarcely entreth into his heart, the renting cares of the world doe so pester it, that the thoughts of heauen cannot goe through that throng: Earthly thoughts salute him first in the morning, busie him all the day, lay him downe in his bed, and play in his fansie all night: The thoughts of God and his Kingdome finde none accesse: Hee is all, where he should be least, or rather nothing: Hee is little or nothing, where he should be most, he maketh that his taske which he should but touch by the way, and he looketh but a squint on that which he should continually meditate, Many are busied

buſied about impertinent things with *Martha*, and farre moe about impious things, but few with *Marie chooſe the part that ſhall neuer bee taken from them. Luke.* 10. 42.

By this I know the right ſituation of my Soule, when God and his thoughts take vp all the roumes of it. It is beſt to ſet the earth and her traſh, at ſo baſe an account, as in ſituation, it is vnder our feete.

47. Contemplation and *practiſe ought to be* joyned.

Contemplation and *Practiſe*, make vp compleat Chriſtianitie: God hath joyned them as the Soule and body, and requireth them joyntly: and hee who ſeparateth them, offereth a lame ſacrifice to God, and is ſcarce halfe a Chriſtian: The firſt, as the eyes direct vs, the ſecond,

cond, as the hands and feete performe that direction. Theorie alone, is as the eyes without feete and hands, and practise without a solide knowledge is as strong legges and nimble hands in a blind man.

Light and life are best together: The first, is the sweete *eating of the Booke: Ezech.* 3. 3. The second is the bitter digesting of it: The one giueth Grace and contentment in secret, the other proueth the sinceritie of that Grace to man. For our owne joy, the first hath a sufficiencie, but for the edification of others, and our confirmation in our calling and election: The second is necessary.

If naked knowledg be sufficient, Sathan is a most perfect creature: He excelleth all men in the knowledge of good and evill, but is behind all men in affecting them: Hee knoweth not good, to loue and seeke it, nor euill,

euill, to hate and flee from it, but his affections and actions are set crosse to his knowledge: He is in that same degree of wickednesse, that he is in excellencie of vnderstanding: His searching and pearcing wit, hath purchased him the name of an vnderstanding Spirit, but his wickednesse calleth him, *Sathan, an enemie to God.*

The vnion and worke of both, craueth some solide and inward ground: Outward meanes may occasion them, and inward motions set them on worke, but they cannot haue a constant abiding in vs, without an abiding ground and principle. The life of God is this ground: What supernaturall thing wee doe without it, is but hypocriticall, or occasionall, and easily intermitted.

The Fountaine of this life, is God himselfe, and where this Fountaine is, there is sufficiencie

for Theorie & practise: Without him, our professing is hypocrisie, our minting vanitie, and our actions will die, and end, in their beginning: Wee can doe nothing that is good without him; and with him wee shall bee able to approue our selues, in a liuely Theorie, & a well grounded practise. *As without Christ wee can doe nothing. Ioh.* 15,5. *So I am able to doe all things through the helpe of Christ, who strengtheneth me. Philip.* 4.13. *Yet not I, but the grace of God which is with me. 2. Cor.* 15.10

48. The ambitious man *dieth of his disease.*

DOubtlesse *Ambition* is foolish, and God in Iustice, doth crosse it in the greatest designes: But the humble man is truely wise, and God casteth more humane respect on him, than

than hee desireth: The Ambitious man hunteth after honour, but it flieth from him: What ever be his worth, in this he is vnworthy, that hee thirsteth honour. It is not guided by blind Fortune, but by a seeing prouidence, and flyeth from them who proudly affect it, and waiteth on them, who modestly decline it.

Hee fatcheth and sucketh wind out of euery Aire, but when heeseeketh it most, there is greatest calme, both in respect of his desire and indeede; What is lacking that way, he supplyeth it by his owne breath of vntimely selfe-praise, but that auaileth not; all mens breathing in a ship will not fill the sailes, he is the more vile in the eyes of the wise the lowder he proclaimes his owne supposed vertues: The humble man neither intendeth nor affecteth honour, yet it followeth him: As the shaddow

followeth the body, ſo doth true honour true worth: Hee hath more of that gale of winde, than hee craueth, and the more it blowes, he is the more dejected: his care is to keepe him from ſhelues and rockes before ſo faire a winde.

God is witneſſe to his Soule, that heerein he hath a ſecret dejection, and ſtill counting himſelfe the vileſt ſinner in the earth: He wonders at that mercy, that hath ſo vndeſeruedly bleſſed him, and knoweth not how to beginne to be thankfull: He is more penſiue how to pay the debt of gratitude to God, than puft vp in taking it on.

And ſaith with *Dauid*, *Who am I, Lord God, and Who is my Fathers houſe, that thou haſt brought me hitherto?* And finding himſelfe vnable to thanke God, as he ought and would, hee calleth God to witneſſe his earneſtneſſe to honour God,

What

What can Dauid say more to thee; For thou Lord knowest the heart of thy seruant.

And the more hee is swallowed vp in that sweete drowning sense of Gods loue, hee is the nearer to true exaltation: Hee feeleth then the truth of that Martyres word, who said, HE THAT PRAISETH ME, SCOVRGETH ME, and of the word of God, *That he resisteth the proude, and giueth grace to the humble.*

49. Good Spirits are *most free of passions.*

GReat Spirits haue least passions, but base Spirites are most passionate: The first is aboue their businesse, and not soone moued, the other is vnder all accidents, and perplexed in euery thing: The one as a large vessell, containeth easily water cast into

it, and the other, as a small vessell runneth ouer.

If the power of Princes were in the hands of priuate men, or the passions of priuate men in the hands of Princes, the World could non stand. But God hath wisely separated them, that power without passion may bee profitable, and passions without power, may bee harmelesse: The highest Mountaines haue least storme, and wind on their tops, but the raine and tempest ouer-run the low hilles and vallies.

There are few worldly Princes, but in Grace wee are all called to this heauenly principalitie, to command our passions.

The holy Spirit maketh the Soules of the truely sanctified, as the fleece of *Gideon*: They are free of passions and perturbations, while others are drowned in them. Broken water is in the shallow Seas: But the deepe

Seas

Seas haue a ſoft ſwelling, and not theſe violent breakings.

If we be tranſlated from Nature to Grace, we are aboue the ſurpriſing of accidents, and bitternesſe of injuries, and ſo are ſecured from the violence of our owne paſſions: Our heart is in the ſecret of God, and our head aboue the Heauens; while our ſtate or body is buffeted on earth, our Soules enjoy a pleaſant ſerenitie in the face of God.

50. God alone better *than all.*

HE ſhifteth much needleſſe labour, & prouideth great contentment, who cloſeth himſelfe with God alone: To deale with man alone, beſide God, is both an endleſſe and fruitleſſe labour: If we haue counſell to aske, helpe or benefit to obtaine, or approbation to ſeeke, there is

none end with man: For euery man we muſt haue ſundrie reaſons, and motiues, and what pleaſeth one, will offend twenty, as many heads, as many wits, and fanſies: No man can giue contentment to all, or change himſelfe into ſo many faſhions, as he ſhall encounter humours: And yet it is more eaſie, to take ſundry faſhions than to be actiue in them.

He preſſeth to lift water in a ſiue, and ſand in open fingers, who thinketh ſo to carrie himſelfe, as to pleaſe all: He is prodigall of the peace of his ſoule, and careleſſe of good ſucceſſe, who maketh man either his rule, or his rewarder: That Spirit, muſt be rent aſunder, that applyeth it ſelfe to the contrarietie of mens opinions.

Mans bodilie ſenſes doe, both rule and ouerrule his reaſon, therefore, as he ſeeth men and not God, ſo he preferreth ſeene man,

man, to an vnſeene GOD: But when hee ſhall ſee God in the clouds, at the laſt day, and all mankind preſent they ſhall all be nothing, in reſpect of God. The godly now ſee him more than man, and therefore, preferre him before all men, & run that courſe to offend and loſe all men, rather than him. This is a courſe whereof hee ſhall neuer neede to repent.

It is greuous indeede to looſe our friends or familiars: And he is fooliſh, who loſeth any, that he may brooke with God: But it is a great triumph of Grace, when for conſcionable and faithfull ſeruice to GOD, wee loſe them: They are not worth the keeping, who cannot be brooked with him: *And he is not worthie of God, who will not forſake Father and Mother for him:* All the hurt that theſe *ſelfe-pleaſing* men bring to the *God-pleaſing Saincts* is the greater in-

creaſe of the *fruites*, the *ſeales*, and *ſenſe* of Gods loue in them. *Since I cannot pleaſe all, I will take me to pleaſe One*, and that one who is better, than all, for Counſell, Approbation, and Reward: So long as God draweth all my thoughts to him, and calmeth them in him, by ſweete contentment, I will not buy a torture from fooliſh man: While he anſwereth my deſires, and communicateth himſelfe more to me, than I can conceiue, I will not vex my ſelfe in courting of man. *Whom haue I in Heauen but thee, and there is none on the Earth that I deſire beſide thee. Pſal.* 73. 25.

51. Rare accidents make *many Prophets.*

Strange Accidents breed vs many Prophets: Before they fall foorth, all men are ſilent, but

but when they are ſeene, many claime a propheticall fore-ſight of them: It is ſure ſpeaking of them, when they are come to paſſe; but to boaſt then of their fore-ſight, argueth lack of judgment: how ſhall hee be a good fore-ſeer, who ſeeth not his owne preſent follie in boaſting idlely of that which he hath not, and maketh none vſe of that which is done, or doth not ſee, that his vaine boaſting maketh him ridiculous: He is as loude a proclaimer of his owne follie, as he claimeth commendation from that foreſight.

This is a ſure note of ſuch Spirits, to make none other vſe of Accidents, than aſtoniſhment and broad talking: Euery one they meete with, and euery dinner and ſupper muſt patiently heare the arguments, of their fore-ſight; at euery occaſion they haue a new edition, and a new diſcourſe of it; and by long and oft

oft pratling, they giue ſome life to that which hath none other beeing, than of their owne humour and breath.

When ſuch things fall out, as cannot be particularly foreſeene of man, it is better to ponder them ſerioully, and to ſee the worke of God in them: And for our ſelues, to draw neare to him in Faith and Repentance, and to draw others to him alſo, in a religious reuerence of him who ruleth all to the good of the Saints: To ſpend our owne Spirit, and wearie the eares of others in idle babling, is the worke of an emptie braine.

52. Damnable ſelviſhneſſe.

SElfe is both a *neare* and a *deare* word to man: It draweth all our thoughts to it, and ſetting all to worke that is in vs, turneth them home againe to it ſelfe:

ſelfe: It is both the Idol and idolater, the exactor, caruer, and receiuer, the doer and ſufferer in all dueties: A fountaine ſending out all, and a Center, ſucking backe all that it ſent out: And ſo *ſelfiſh* in this *Selfe*, that it accounteth euen God to be a ſtranger. And is yet more fooliſh, parting it ſelfe againſt it ſelfe, and is its owne greateſt enemie: *So a mans greateſt enemies are not only they of his owne houſe, but of his owne heart.*

Blind loue in the Ape maketh it thruſt out the entrals of her owne brood while ſhee embraceth them to ſtraitly: The blindneſſe of *Selfe-loue* maketh it in prepoſterous ſafetie to deſtroy it ſelfe: What more friend-like maſters in vs, than *Selfe-loue*, *Selfe-wit*, and *Selfe-will*, and yet what greater foes? The hatred, craft, and power of our open enemies, doe not ſo hurt vs as theſe: I feare and ſuſpect no Creature

more

more than my ſelfe, and that euen when I moſt reſpect my ſelfe.

I will profeſſe and practiſe hoſtilitie againſt *Seluiſhneſſe*, and render my ſelfe to be guided by a forraine Witte and Will, euen the New-man created and directed of God: This is a better *Selfe*, than that naturall *Seluiſh* One, there is no ſaftie for mee, but in hating and deſtroying that euill One: By that ſauing ouerthrow of my ſelfe, I ſhall ſaue my ſelfe.

This is the fruite of mine ingraffing in the natiue *Olive*. The iuice of that ſtocke, changeth me to that *Selfe-deſtroying* & *Selfe-ſauing Worke*; the more I ſeeke mine owne Saluation, the more I abhorre my ſeluiſh corruption; I abhorre my ſelfe, as I am of the firſt *Adam*, but loue and ſeeke my well-being, as I am in the ſecond *Adam Ieſus Chriſt*.

The holy Apoſtle maketh this per-

perfect Anatomie of himselfe, *Not I but sinne that dwelleth in mee. Rom.* 7. 17. There is the olde and corrupt Selfe, like the first *Adam* in him: *By the grace of God I am that I am, yet not I, but the grace of God which is with me.* 1. *Cor.* 15. 10. There is the new Selfe of Grace, by the second *Adam* in him; in both places himselfe as hee is Gods creature, is the common Subject of both these Selfes.

He is a stranger in himselfe, who doth not marke this distinction of himselfe: And hee is his owne greatest foe, who destroyeth not the olde *Selfe* in *Adam*, that hee may saue himselfe in the new *Adam*, Iesus Christ.

53. The

53. The wiſe and fooliſh *Marchant*.

EVery man playeth the *Marchant* in his greateſt buſineſſe: We change and loſe ſomething for gaining another: The godly with God haue moſt care to ſaue their Soules: They care not to loſe their goods, their name, their body for that end. If labours waſte their body, and afflictions bruiſe their Spirits, all is well beſtowed in their count, if ſo be their Soule bee ſafe.

The wicked make their owne purchaſe with witte, like themſelues, they care not to loſe their Soule for keeping of their body and eſtate; their courſe is juſtifiable in their owne judgement, no man can build better vpon their grounds, or ſee better with their eyes: They ſee not their Soule, and as little care they for

it, as they know it: They ſee their body and ſtate, and doe thinke that their ſoule is giuen for their body.

True godlineſſe ouerthroweth theſe grounds, and giueth better light: It teacheth, that all is for man, and the body for the ſoule, and himſelfe for God: This maketh vs to ſeeke our ſafety more than our ſtate, our Conſcience, more than our fame, our Soule more than our bodie: And GOD more than all.

Nature in worldly things, condemneth our brutiſhneſſe in ſpirituall: It teacheth men to buy the beſt things, of beſt vſe, of moſt gaine, and at the loweſt price: But in ſpirituall Merchandice, we buy the worſt things, that are of no vſe, of leaſt gaine, and at the deareſt rate: *We ſpend our mony on that, that is no bread, and our labour on that, which ſatisfieth not, Iſa.* 55. 2. Such is all our buſineſſe on worldly things.

But

But Gods Spirit teacheth the godly a better forme of bargaining. The kingdome of Heauen is a *precious Iewell*: It endureth, when all theſe worldlie trifles will euaniſh, and wee finde it without a price. The ſale of it is cryed free without mony: *Ho euery one that thirſteth, come yee to the waters, and he that hath no mony, come, buy, and eate: yea, come without price. Iſa.* 55. 1.

Theſe wiſe Marchants ſhall rejoyce for euer before God, who vnder termes of buying and ſelling, hath freely giuen them eternall Life, where the fooliſh ſeekers of the world, ſhall euer lament their neglect of this free purchaſe & the loſſe of their *labour*, their *fruite*, and of *themſelues*.

It is good to leaue the worlds follie to it ſelfe: ſince we cannot cure it, let it not ſpoile Grace in vs: The wicked loſing their ſoule for their body, loſe body and all toge-

together: The godly loſing all for God, and their Soules, ſaue themſelues fully: He is no loſer, *who hath God for his portion* and himſelfe in Soule and body vnited to God in Chriſt.

Things worldlie come not in this compt, before wee were, we had them not, and in the Heaven wee ſhall not haue them: Their vanitie, and not-vſe, are as a not being to vs. Where God filleth the heart, there is no roome to deſire, or receiue them on ſo miſerable conditions. Let them fall to theſe who are like to them; duſt and duſt doe well agree, when we ſhall enjoy God for euer.

54. The loue of good *and hatred of evill.*

SOme things there be which I cannot loue, and ſome things which I cannot hate; I can-

cannot loue *Sathan*, for hee is Gods enemie: nor *Hell*, for it is his Houſe: Nor *ſinne*, for it is his worke: And the more neere that Sinne is to me, the more I hate it: In the godly more than in the wicked: And in my ſelfe more than in any.

Theſe againe I cannot hate; God, becauſe he is Goodnes it ſelfe: Nor the Heauen, becauſe it is his dwelling and reward: Nor his Grace, becauſe it is his Image, both the cauſes of that loue, and the worke of it is from himſelfe: I loue them, becauſe I loue him, and it is his will and worke in me to loue them.

I thanke God, I cannot hate them, who haue true Grace: I miſlike their faults and ſhall digeſt their injuries, but my Soule cannot hate them, who loue God, & are beloued of him: His Image and Grace, where euer I ſee it (though in my profeſſed enemie) command my deareſt affection; all their injuries can-

not so grieue me, as the conſci ence of my ſincere loue to them comforteth me: *By this I know, that I am tranſlated from death to life, becauſe I loue the Brethrē.* I. *Iohn.* 3.14.

But there can be none aſſurance of his Loue and Grace, where the Sainctes are hated. His loue is ſhed abroad in our heart, not to remaine there, but to run out to embrace them whom he loueth, neither am I beloued of him, nor haue part of that inſhed loue, if I hate them: Who ſo are beloued of him, and are incloſed in his heart, & agree in Ieſus Chriſt, as they are ſuch they cannot hate one another. This is our victorie, ouer their corruption and our owne, that notwithſtanding their injuries, wee loue them deerely.

God loued and choſe vs, when he ſaw vs his enemies in the maſſe of loſt mankinde: And now loueth vs, when we offend him

him daily: How then can the heart, ſenſible of this loue, hate anie that is ſo loued of God: If we doe ſo, we hate Gods Image, and loue in the Saincts, in our ſelues, and in God and may juſtly doubt, if we be the Lords beloued.

55. The beſt Lotte *hath ſome want.*

EVery mans Lot is mixed with ſome want: And GOD hath ſo wiſely tempered all eſtates, that no man hath all bleſſings, and no man lacketh all croſſes: If we haue ſome bleſſings, we lacke other: Yea, our diſcontentment can make wants, where none is, and augmenteth theſe which poſſiblie are: We take on vs a creating power, and that in euill: How oft doe wee complaine of that Lotte, which is good in it ſelfe, and better than

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we are, either worthy to receiue, or wiſe to vſe aright.

many haue ſo large a Lotte, that if it were diuided into an hundred parts, it would content ſome hundred perſons, and euery one of them poſſibly is more worthy, and would be more thankfull, than hee who hath it all alone, with diſcontentment. The ſmalleſt Lot with God (if there can be any ſmall with him) is a large Lot: And the greateſt Lot without him (if there can be any great without him) is extreame lacke. Hee lacketh nothing, *who hath God for his Portion*, and he hath nothing, who lacketh him: God carueth not ſparingly to that Soule, to whom he giueth himſelfe, and in that caſe, it lacketh nothing, but to know that Lot, and injoy it.

God hath indeede wiſely tempered out Lots, but the error of our deſires, and diſcontentment

ment is our owne, and yet hee bringeth good out of that error. His care is to keepe vs euer loose from the earth: If we found all our desires contented heere, we would forget to seeke a better Lot in heauen.

Let euery lacke chase vs to seeke a supply: It is a daily and hourely errand to God by prayer: Wee cannot finde it in this life, let vs seeke it where it is: Our Lot on earth satisfieth vs not, but our Lot in heauen, shall fill vs with contentment: It is perfect in it selfe, and craueth that wee be perfect for it. If in the midst of so many lackes, wee seeke perfection in the earth, we proue the lacke of wit, more than of a sufficient Lot, all lackes tell vs, and command vs to seeke supply in God, who onely is All-sufficient.

56. Dan-

56. Danger of corruption daily.

THere is none houre, wherein wee can say that we are free from danger, and yet not so much of outward accidents, as of inward surprysing of our Corruption: The more aduanced in Grace, the more is that danger, both in it selfe, and to our feeling: Other see our infirmities, and they are more grieuous too our selues, than before.

This is a bitter Experience, that when wee haue lamented our slippes, renewed our vowes, and chastened our selues in an holy griefe for them, they breake out vnder our hand: Scarcely is our heart calmed from a former griefe, when it is conceiuing either the same, or a greater infirmitie, These Ganaanites liue still in vs, they are

left as a matter of our *Exercise*, the *Whetstone* of Grace, and a *Spurre* of Prayer: Wee cannot cast them out, but wee should put them vnder tribute. It is best to hold our eye continually on our corruption, that it breake not out: or be grieued for that out-breaking.

Daily danger, is a lesson of the necessitie of a daily guard: And since that danger is most from within, our best Guard must be from without: Nature in vs, that worketh our woe, cannot prouide our safetie: God by his Spirit is our best Guard: When he keepeth our hearts in his hand, then wee are secured from all danger.

It is not good to sleepe securely, when a Serpent is in the house, or to be careless, when a mad dog is tyed with a loose rope: Such carelesnesse is an infallible precedent of some grosse fall: *Dauid* at rest in his owne

owne place, fell worſe, than when he was chaſed as *a Partridge in the Wilderneſſe.*

If wee cannot eſcape Sathans ſurpriſings, wee ſhould turne them againſt himſelfe: God maketh theſe out-breakings in his Saints, as a ſtaffe to breake the head of Sathan in their corruption. They are as the baiting of a Beare, he houndeth out our corruption, to foyle vs but God ſendeth it home, as a carcaſe to him againe. Beſide the former exerciſes, it entertaineth Humilitie, and the ſenſe of Gods mercy, who beareth with our faults. Pride as a Page, attendeth excellent Spirits: But the ſlippes and buffets of our corruption, allaye theſe feathers. *Pride goeth before a fall, and an hautie heart before deſtruction.*

57. Gods

57. Gods best Gifts.

THere is no man, who receiueth not of Gods *Liberalitie*, but not all of that same *kinde*, and that *measure*. Some as *Keturahs* sonnes, get common gifts, and goe away from him: Other as his *Isaac*, get the Inheritance, and abide with him; Some haue the giftes of body and mind, and Fortune (as they call them) gifts of them selues, but no sure pledge of his sauing loue: But to the godly, with his gifts hee giueth himselfe, a spirituall being by Renouation, a spirituall life by his Sonne, a spirituall mouing by his Spirit.

Our disposition will tell vs his affection: If we take his gifts, & runne away with them, and vse them without and against him, then we haue gotten his gift, but not himselfe: But if they leade vs to him, and make vs seeke him aboue

aboue them all, then wee haue himselfe with his gifts.

These are best gifts, which, are most excellent in their kinde: Greatest in measure, and most profitable for vse: What is better than GOD Himselfe? And amongst his gifts, none is better than sauing Graces. They bring with them the Image and warming power of a speciall loue, and stamp the heart of the receiuer, with a re-louing of him. For measure, they are sufficient to our greatest necessitie of Saluation. For vse, they lead vs through the Valley of this life; through the foorde of Death: And exalt vs aboue all vse, euen to the fruition of God: And so in this life are the immediate matter of our contentment.

Common gifts come out naked, but sauing Graces are guarded? that same choosing loue of God, where-from they flow, sendeth out a secret vertue with

them, to pull that heart to God, that receiueth them. Though they come out from him, yet they are not ſeparated from him, neither ſuffer they vs to ſtand backe from him: That his loue in Chriſt, that giueth them, quickneth vs with the ſenſe of it ſelfe, that as by him we liue, ſo we cannot liue but in him.

This is a ſweete intercourſe betweene God and vs, in his ſauing bleſſings in Chriſt, *I count more of his ſmalleſt grace with himſelfe, than of all the world without him.*

58. Diſcerning of Fleſh and Spirit.

HOw profitable were it for vs, to *diſcerne* betweene the fleſh and Spirit. But this diſcerning hath a great difficultie; and that becauſe both parties are within vs: And both of them in euery part and power of vs:

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Their likenes also one to another, and the readineſſe of our miſtaking, and moſt of all, becauſe wee incline more to the fleſh, which is native to vs, than to Grace, which is a ſtranger.

Fleſh is firſt in vs by Nature, and ſooneſt at worke: And ſo foreſtalling our minds, purchaſeth our allowance to it ſelfe. Confuſion of our minde maketh them as *Rebekahs* twinnes, wee finde them ſtirring within vs, but cannot diſcerne them: Paſſions and Selfe-loue make vs judge wrong, we take that for Spirit which is Fleſh, and cheriſh it: And that for Fleſh, which is Spirit, and neglect it: That couetting of one againſt another, is ſenſible, but we know them not particularly: And more eaſilie can we diſcerne them in another, than in our ſelues: The worke is then manifeſt, and wee are not prejudged by our ſelfe-loue.

It is a great part of the worke of conſcience, to marke this difference: The Apoſtle excelleth in this, who ſaid, *I finde another Law in my members.* The beſt way to try them, is not to leaue them to the event, but to bring them to the rule. The true knowledge of Gods Law will tell vs, *That is Spirit, which agreeth with it, and that is Fleſh, which agreeth not with it*: At diuerſe times we haue cõtrarie thoughts of one thing, the one muſt be fleſh; and the other Spirit: what ſauoureth of pride and vanitie, is fleſh: What ſauoureth of Humilitie and feare, is Spirit.

As the diſcerning of them argueth a great degree of Grace, ſo to doe according to that diſcerning, procureth a greater degree of it: When the motions of the fleſh are broken as a Cockatrice egges before they be hatched, and the motions of that Spirit are intertained: Both theſe workes

workes are noysome to the flesh, but they are more profitable in that they grieue it. He hath a painefull task, *who pondereth all his thoughts in the ballance of the Sanctuarie*, but the fruite of that labour in puritie, and holinesse is greater than all the paines.

Iustice is painted with a ballance in her hand, and the practice of a good Conscience in this discerning, is a continuall pondering. Where this discerning is exact and particular, it is a singular preseruatiue, to keepe vs from yeelding to temptation, and a spurre to Repentance, when we are fallen: He who is so exercised, shall either not fall into sinne, or come soone out of it.

59. Gods

59. Gods mercifull *presence.*

GODS *Presence in mercie*, is aboue all things in this life, to be sought and kept. But euery one knoweth not what it is, or how to keepe it: As Creator, he is with euery one, sustaining, maintaining, and directing them in their wayes. The greatest Atheist cannot shift himselfe of that sort of presence. But wee seeke his presence as Redeemer in Christ.

In this he seeth vs, and maketh vs see him: Hee sheddeth abroad his loue in our hearts, & maketh vs to loue him, and by him working in loue, maketh vs both sensible and conscious of him, and carefull to walke worthy of that his presence: His countenance both humbleth vs in our peace, and comforteth vs in aduersitie: Our well and woe

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are judged by his ſmiling and frowning: If he lift vp the light of it aboue vs, nothing can grieue vs: If he hide it from vs, we are ſwallowed vp.

It hath both a changing and augmenting power: Thereby aduerſitie is changed into proſperitie, and proſperitie is doubled by that Bleſſing of bleſſings, euen as the lacke of it changeth proſperitie into aduerſitie, and doubleth aduerſitie by that croſſe of croſſes.

His eye is more to vs, than all the world, to ſee vs, direct vs, witneſſe to vs, in approuing or reprouing. In the darkneſſe of the night, it ſhineth into our Soul; in our retiredneſſe from men, it is powerfull to keepe vs in order, yea, all mankind gathered in one, are but a ſolitude compared to his on-looking. This is both a tryall of true Grace, & our proficiencie in it.

I ſee not how wee can count our

our selues Christians, except in some measure, wee know and walke vnder the reuerence of a present God: Without this, all we doe, is but by *guesse* and *custome*. Heereby wee know whom we worship, and are sensible of our spirituall estate, we measure his assistance and desertion, our strength and weaknesse, and by these, our joy and griefe of them all. It is the earnest of our Inheritance, the first *Fruites* of the Spirit, our acquaintance with his Face in this life, and our Heauen on Earth. To be conscious of it, and carefull to keepe it, assureth vs, that wee haue it now, and shall enjoy it for euer heereafter.

60. GOD

60. GOD and Sathan contrarie in their ends and wayes.

GOD and Sathan draw vs to *contrary ends by contrary wayes*: GOD, his end is true happinesse in Grace in this life, and glorie in Heauen: Sathans end is miserie in sinne in this life, and damnation in hell: The proceeding is as contrary: God beginneth his worke at light in the minde: He reuealeth the goodnesse of grace and glorie, and the vilenesse of our sinnes and miserie: by the mind enlightned, and his holy Spirit, he boweth the will sweetely to encline to the knowne Good, and decline the knowne euill: By these, he moueth the affections to seeke the desired Good, and flee the refused euill.

But Sathan taketh a contrarie course; he first moueth the *Humours*,

mours, by them, the *Affections*: and by theſe, the *Will*, and by it, he carrieth the *Minde* headlong: As his on-ſets are on our weaker partes, ſo are they preposterous: GOD leadeth vs *vpward*, and *forward*, as hee made vs: Sathan draweth vs *backward*, and *downward*, blindeth the minde, that he may ſurpriſe it by our corruption.

The forme of theſe proceedings tell vs both the Nature of the Authors, and their ends: When the *Minde* is ſolidly enlightned, and moueth the other powers, that is an orderlie proceeding: But where *Humours* lead the ring, and the *Minde* is both laſt moued, and violently carried, there can be no good. If there were ſo much light in it, as to diſcerne their proceeding, wee might eſchew the many temptations, which ſurpriſe vs, and obtaine many bleſſings, which we neglect.

Hu-

Humors courſes are both violent and dangerous; they beginne with violence, and end in darkneſſe, the more ſtirring of Humours, the leſſe life of Grace: But the worke that beginneth, and goeth on with light, endeth in life and happineſſe. In all our buſineſſe, we are guided by one of theſe two.

It is good to diſpoſe of our affaires, with due conſideration, that wee may know who is our Guide, what is the Nature of our proceeding, and what ſhall be our end. He beateth the aire & threſheth the water, who walketh without theſe conſiderations, as he ſoweth the winde, hee ſhall reape the whirle-winde. Many abhorre Sathan in word, who render themſelues to his guiding: And many honour GOD in word, who pull their ſhoulders from his obedience.

61. Tryall

61. Tryall of Trueth

OVr ſpeach in praiſe, and diſpraiſe, ariſeth of *Eſtimation*, and Eſtimation commeth of *Diſcerning*, and Diſcerning of *Knowledge*. A cleare particular and diſtinct Knowledge, maketh good diſcerning, due Eſtimation, and a true Speach: But Ignorance maketh bad diſcerning, wrong eſtimation and a falſe teſtimonie, we cannot pry into the heart of man immediatly, but the worlds affection is ſeene in their praiſe, or diſpraiſe: For the moſt part, gold is called droſſe, and droſſe gold, good is called euill, and euill good, vertue is called vice, and vice vertue. And every man perſwaded of his owne wiſedome, is both peremptorie to pronounce of things themſelues as he conceiueth them, and credulous to beleeue other reports of

of them. There is no juſt teſtimonie, but from a ſound Minde enlightned of God, and that as it is ſuch; a moate may trouble the eye that is other-wayes inlightned, ſo will paſſion or prejudice an vnderſtanding Mind.

I pittie poſterior Ages, who haue no further of former times, than hiſtoricall reports, which carrie as much of the affection and diſpoſition of the writer, as veritie of the matter: Except the ſacred Hiſtorie, there is none that hath infallible trueth; it is a vexation to finde out the trueth in the multitude of diuerſe, yea, contrary reports. A blind man eateth many flies, and a credulous mind many vntruths.

I reuerence euery man as God hath gifted him, but I keepe obſequious credulitie to God alone in his word: I find nothing therein, but Truth: as for other reports I haue often found by diligent ſearch, that to

be

be droſſe which was called gold, and that to be gold which was reiected.

62. Politicks ſecrecie *is open.*

VVOridlie *Politicks* affect nothing more in their buſineſſe than ſecrecie, but they are not ſo cloſe as they beleeue: They are as the fiſh which thruſting the head vnder a ſtone, thinketh all is hid, but the Fiſher pulleth it out of that ſuppoſed ſecret: They laugh all the world to ſcorne, and ſee not that they are ſeene by theſe whom they would blinde: Conuey as they will, yet they are perceiued, and more juſtly mocked, both for their crooked doings and conceite of ſecrecie.

They delight to deceiue man, but indeede they deceiue themſelues: As they gloſe man, they caſt

caſt a vaile betweene God and them, thinking that hee ſeeth them not, becauſe they winke, and will not ſee him. But all that is ſeene of him, ſhall be manifeſted to all at the laſt: Since men enlightned of God, doe now ſee through theſe vailes, ſhall not his face at the laſt day, more clearely diſcouer their ſuppoſed ſecrecie and wickedneſſe lurking vnder it?

If they worke directly their minds, tell both their grounds and end: If indirectly (as now many doe, affecting Gods prerogatiue to worke by contraries) yet are they ſeene: They who can inferre a like of like, can alſo inferre a contrary of a contrary.

The truely wiſe in God ſeeth him throughly, ſmileth at his opinion of ſecrecie, and ſorroweth for his crooked policie: Hee outſeeth him in a better ſight, and foreſeeth his diſappointment and repen-

repentance: He could as well minde and counter-minde him, if he pleased, but he will not. It is not lacke of witte, but of will and of corruption of witte, that stayeth him from playing the Politicke: Hee knoweth God hath giuen him witte for a better end, to honour God, doe good to his neighbour, and saue himselfe, but not to abuse it in *weauing the spiders webbe, or hatching the Cockatrice egges. Isa. 59. 5.*

The troublet of mankinde furnisheth Politickes with a quicke *Witte* and *hard heart*, and *harder face*, the first for plotting euill against Conscience: The second for affecting it against God: The third for effecting it with man. The first is both a *corrupted* and *corrupting* mind, the next, a *senslesse heart*, the third, a *shameleſſe face*: Such Furniture is neither to be enuied nor coueted.

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It is a witleſſe Witte, that is Wittie to Warp a miſchiefe to it ſelfe. Achitophels Policie put his houſe in order, and himſelfe out of order: He gained by it nothing, but a rope to his necke, & confuſion to himſelfe, and his eſtate.

This is true Wiſedome, to feare God, and to depart from ſinne is good vnderſtanding.

63. The life of the Soule.

THe Soule is the life of the bodie, but it ſelfe muſt liue by ſome other life, and that, not from within, but from without: Euery one ſeeketh not that ſame thing for the life of it. It is a ſecond life in time, but ſhould be better than the firſt, becauſe it is the life of the firſt, euen of the Soule it ſelfe, and ſhould as farre excell the Soule, as the Soule doth the body: But the multi-

tude

tud chooſeth a worſe and a baſer life to their Soule: Some liue by their riches, ſome by their fame, others by their pleaſures, & others by their conceites. This is not an exalting but a debaſing of their Soule, not a quickning, but a killing of it. It is Gods worke to quicken our earthlie lump by an heauenly ſubſtance, but to deſtroy that Soule by a lump of earth and vanitie, is Sathans deſtroying worke.

It were extreame ſenſleſneſſe to liue a day or an houre, and not know if our Soule were in vs; and yet many put off long time, and neuer try if they haue this ſpirituall life. They lacke it who know it not; a ſpeciall worke of it, is to reueale it ſelfe to them who haue it: It is a vigorous life, all in action and cannot lurke: Holy *Motions Operations*, and aſſiduous *Care* to keepe it, are euidencies that wee haue it.

I

I will ſeeke nothing for the life of my Soule, but that which is infinitely better than it, and that is God himſelfe: When he dwelleth in the Soule, hee maketh both Soule and body liue in him, and exciteth them to an higher degree than they had before. There is no food ſo ſweete to the mouth, as the ſenſe of Gods loue to the heart, when it is warmed by that heauenly ſweetenelle, then the body is refreſhed by a wonderfull preſence.

The life that is of God, and is himſelfe, liuing in me, both giueth me life, and telleth me what that life is, and by the ſenſe and conſcience of it ſelfe, redoubleth that life in the abundance of peace and joy.

Hencefoorth I liue not, but Chriſt liueth in me, and the life that I liue, I liue by the Faith of the Sonne of God, who hath loued mee, and giuen himſelfe for mee:

yea,

yea, hath giuen himselfe to me, and taken me to himselfe *Galat.* 2. 20.

64. Sense of weakenesse.

IT is absolutely necessary to be kept vnder the *sense of our weakenesse*, but all meanes for it are not alike. Some learne it by falling into great temptatiõs, as *Dauid* in his sinne, other finde it in smaller and missing ouerlights, as rashnesse in words, or outbreaking into passiõs: Both grieuous faults and small ouer-sights discouer our weakenesse, but this last hath neither such guiltines before God, nor such slander before man, nor such a wound to our consciences as at the first.

It is a great mercy of God, to be schooled by lesser infirmities; and it is the blessing of that mercy to make vse of it: This is a point of heauenly wisedome to be

be made as conſcious of our weakneſſe, by ſmall ſlippes as by greeuous ſinnes; if it worke in vs a diſtruſt of our ſelues, a conſtant adherence to God, we are brought to a guarde for our weakneſſe.

It is extreame weakeneſſe, or rather death, to be ignorant of our weaknes; And it is both ſtrength reſtored, and increaſed to feele it. Death feeleth no diſeaſe, but life and the integritie of it maketh vs ſenſible of any thing that hurteth vs.

The tryall of it, is to enterpryſe nothing, without earneſt calling on God for wiſedome and direction: Neuer to proceed in any thing, without imploring his aſſiſtance and bleſſing, and that not in great buſineſſe onely, but in our ſmalleſt actions: *The Watch-man of Iſrael will then preſerue our going out, and comming in*; When we abſolutely relye on him in euery thing.

He is most secure and safe from his weaknes, who by many proofes is made conscious of it, & by that conscience doth euer depend on GOD; hee shall ouercome great difficulties to his owne, and others admiration: But hee who presumeth in his owne strength, is ouerthrowne of smaller businesse. *Humilitie* in the one gripeth God to be led of him: But *Presumption* in the other, as Sathas snare to entrappe him; *Humilitie*, is both a degree of Gods present assistance, and a presage of his accomplishing presence: But *Presumption* in the other, is both a just desertion of God, and a surrendring of the presumptuous man, to fearefull inconuenience. Conscience of weaknesse findeth want within, and seeketh supply in God: But Conceite of strength holdeth them within: The first is blessed with help of God, the other is convinced by greeuous losses.

65. The

65. The Scriptures vnspeakable profit.

IT is impossible to liue either *Christianly* or *comfortablie*, without the daily vse of Scripture: It is absolutely necessary for our direction in all our wayes, before we beginne them, and for the tryall of our wayes, when we haue done: For the warrant of our approbation of them, for resoluing of our doubts, and comforting vs in our griefes: Without it our conscience is a blinde guide, and leadeth vs in mist of ignorance, error, and confusion. Therein wee heare God speaking to vs, declaring his will to vs concerning our Salvation, and the way of our obedience, to meete him in that his good will.

What Booke can we read with such profit and comfort: For

matter, it is Wisedome: For authoritie, it is diuine and absolute: For Majestie, GOD himselfe vnder common words and Letters expressing an vnspeakable power, to stamp our heart: And where shall wee finde our minds so enlightned, our hearts so deepely affected, our Conscience so moued, both for casting vs downe, and raising vs vp: I cannot find in all the Bookes of the worlde, such an one speak to me, as in Scripture, with so absolute a conquest of all the powers of my soule.

Contemners of Scriptures want food for their soules, a light for their life, and the sword of their spirituall warre-fare: But the louers of Scripture, haue all that Furniture: Therein wee heare the voyce of our Beloued, we smell the sauour of his Oyntments; and haue daily accesse vnto the Arke of propitiation: If in our knowledge we desire *Diuintie*,

uinitie, Excellencie, Antiquitie and *Efficacie*; we cannot find it, but in Gods word alone. It is the extract of heauenly Wisedome, which Christ the eternall Word of God brought out of the bosome of his Father.

Oft-times on this Meditation, I doe both pittie the Pagans, who haue not this sacred Booke, and are without warrant of their doing or comfort in their trouble: And I wonder at many Christians, whom God hath blessed with this Booke, but they know not their blessing heerein, they find more delight in other books than in this: And some affect such Treatises, as may be instruments of their vncleanesse or ambition, and trifling complementing: *Filthie and obscene Pamphlets are bought and read more greedily than this sacred Writ.* But this is a discouerie of mens profane disposition.

It is a token of profanesse, to

Scripture; but a note of true Grace to delight in it. And of a growing grace, to grow in that delight. *The happie man that walketh not in the way of the wicked, nor standeth in the way of sinners, nor sitteth in the seate of the scornefull,* commeth to all this blessednesse, because *his delight is in the Law of God, and he meditateth therein night and day.* Let good Christians choose out these Pearles, while the Swine eate vp their huskes: It seasoneth the heart with an heauenly taste, and indueth it with diuine properties.

If the *Iewes* did receiue an odde temper of body and Spirit, because of *Manna*, shall we not haue a greater excellencie by this heauenly *Manna*, and Iesus Christ in it; If we would be sure of the life of God in vs, let vs continually drink in these heauenly Oracles. The daily seasoning of our Soules by holy Scripture, keep-

keepeth in vs the vigour of that life, and fostereth our Soules constantly in a spirituall taste.

66. The fearfull calamitie of Warres.

AS the Earth-quake to Earth so is *Warre* to *Mankind*, a fearefull commotion: The calamities of it destroy *Ciuilitie*, *Libertie*, *Lawes*, *Religion*, and *Humanitie* it selfe. It is a grieuous thing to see man made for the good of man, so earnestly to destroy his neighbour, and that with the hazard of himselfe: For the desire of the life and blood of his Brother, to be prodigall of his owne: And for the opinion of most valorous men, to turne beastes, voyd of humanitie, in destroying their owne kind, and deuils in defacing the Image of God: God commanded man to *encrease and multiply*, but they

turne it into diminiſhing of mankind, and make a craft of it, to deſtroy one another. I cannot thinke, but mankind mourneth more to finde ſuch rent in her bowles, than the perſons ſo diſpoſed.

It is one worke, but hath diverſe reſpects in it: Some thereby ambitiouſly ſeeketh preferment, ſome auaritiouſly hunt for gaine: Others cruelly ſeeke the ſatisfying of a reuengefull heart, and others in that looſing of all order, ſeeke a licence to all wickedneſſe; But God both intendeth and worketh his good ends in it.

It is his *Chirurgerie* to draw ſome ſuperfluous blood of mankind: And his *diſcipline* to ſuch as are diſſolute: Doubtleſſe God hath ſome as *Cornelius*, warriours fearing God, but it is as ſure that many are voyd of the feare of God: they initiate thimſelues for warres in the Ale-houſe and Bro-

Brothell-houſe: And ſo ſoone as they are girded with the Souldiers girdle, they looſe themſelues to all profanetſe: God diſciplineth them with the *Muſquet*, *Canon*, and *Sword*, in the fielde, who would neither abide the admonition, nor cenſure of Paſtors at home: It is his chaſtening of his Church, ſhee abuſeth her peace in warring againſt him by ſin, therefore he maketh man to war againſt her, to bring her to repentance.

No warres are ſo cruell as theſe for Religion: In ciuill jarres it is but as one Diuell ſmiting another, the ſtrokes will be ſoft: But heere Sathan is ſmiting the Light and the bearers of it; and that with certaine victories to Gods enemies, ſo long as Gods quarrell remaineth againſt his Church: It is a part of his proceſſe againſt her, and his enemies are a ſcourge in his hand, therefore, they muſt preuaile, till his

Church bee sufficiently humbled.

Heere the case of the victor, is worse than of these who are ouercome; for the one is corrected in a wrath mixed with mercy, but the other is imployed in that seruice, in a simple wrath: And while they are Gods instruments to punish the sinnes of his Church, they are filling vp the cup of their owne sinnes, that full vengeance may ouertake them.

It is our best not to fight against God in our peace; and if he bring warre on vs, not to rest, till we be at peace with him: The rage of Warre is bounded, if we be one with him, hee will either giue vs *our Soule for a prey*, or take vs to a better life.

All deaths are sanctified to the Elect, & to die for Religiō is a most glorious death. Souldiers call it the bedde of honour to die in the battel (though many of them

them be dead in ſinne) but to die in the Lord, is the bed of honour indeede, to lay downe our life for his cauſe, who gaue it; and to turne the naturall debt of Death, into ſo glorious a ſacrifice. It is a token of Gods honourable accompt of vs, to charge vs with ſuch a ſeruice; of his preſence with vs, in ſo triumphing a Grace, and a pledge of the greateſt degree of Glory in Heauen.

67. God ſeeth the heart.

THat GOD *ſeeth the ſecrets of our heart*, is a point terrible to the wicked, but joyfull to the godly: The wicked are ſorrie, that their heart is ſo open: It is a boyling potte of all miſchiefe, a fornace and Forge-houſe for euill: It grieueth them that man ſhould heare and ſee their words and actions: But what a terrour

is

is this? that their Iudge whom they hate, ſeeth their thought. If they could deny this, they would: But ſo many of them as are convinced and forced to acknowledge a God, are ſhaken betimes with this alſo, that he is All-ſeeing; Others proceed more ſummarily, and at once deny a God-head in their heart, and ſo deſtroy this conſcience of his All-knowledge.

But it is in vaine, the more they harden their heart on this godleſſe thought, the more feare is in them; while they choke & charme their conſcience, that it crow not againſt them; It checketh them with fore-ſight of fearefull vengeance, and for the preſent, conuinceth them of the conſcience of a God-head, the more they preſſe to ſuppreſſe it.

But the godly rejoyce heerein, it is to them a rule to ſquare their thoughts, there is no libertie of

Thinking,

Thinking, *Willing*, *Wiſhing*, *Affecting*, in the heart: where that candle ſhineth, all are framed as worthy of him, and his ſight, whom they ſee, ſeeing their heart.

This worke is all ſecret, and knowne of them alone in whom it is: *The ſtranger ſhall not meddle with the joy of that Soule.* It ſeeth GODS All-eye, looking on it, and layeth it ſelfe open both to ſee him, and to be ſeene of him: And that not onely for to be directed, but to be allowed: The firſt is the warrant, to doe: The ſecond, is the ſeale, that it is well done.

It is their comfort againſt man, traducing their words and actions: When man that ſeeth not their heart, expoundeth them contrary to their heart, they ſolace themſelues in this appeale in the conſcience of Gods both knowing, and acknowledging

ſight

ſight of their heart: So alſo it is our beſt, while the world either thinketh that God ſeeth not, or would it were ſo, that we euer delight to caſt our hearts open to God, not becauſe it muſt beſo, but becauſe that we rejoyce that it is ſo Wee count not that terrible, which we finde ſo comfortable.

That Soule is ſufficiently guarded, for its innocencie and ſinceritie, againſt the *ſcourge of the tongue*, which is conſcious and ſenſible of Gods Seeing, witneſſing, and approbation. The ſeales of that approbation in a ſolide peace and vnſpeakable joy are ſtronger, than can be broken by the breath of man. That lying breath cannot diſſolue, but doubleth them both in themſelues, and the joyfull vſe of their poſſeſſours.

This made the holy Apoſtle to ſay with as great libertie as truth, *I paſſe verie little to be*

judged

judged of you, or of mas judgment; for I am not conscious to my selfe of any thing. 1 Cor. 4. 3. 4.

68. Rest on Prouidence.

SOme cares are necessary because commanded of God, others needeleſſe because forbidden: Euery day hath enough of his owne griefe, and we should not care for to morrow: God easeth vs of that care. Hee who made the World disposeth all, and careth for all in it: Before we were borne, he ruled all, and needeth not our helpe in any thing; and when we shall be at rest, he will rule all.

It is a matter of pittie, to see many rent their hearts, when they neede not: Gods prouidence easeth vs of that care: if we be at peace with him, his prouidence is for vs, it hath nothing more in head, than to content the Lords beloued. If

If once we looſe our mindes to apprehenſions, and feares of croſſes, there will neither be end, nor remedy of them: One will breede an hundred, & euery one will multiply anſwerably, ſo that we ſhall be buried and ouerwhelmed with feares, before the feared evill come.

But theſe and the like ſhreds of torturing apprehenſions, ſhall be cut, if we cloſe our ſelues within the compaſſe of a merciſull prouidence, and this ſhall be, if we can perſwade our ſelues: 1. *That there is a GOD.* 2. *And that this GOD ruleth all.* 3. *That all his ruling worketh together to the good of them that loue him.* He neede not to be afrayd of any thing, who is at peace with him, who ruleth all things.

By diſtruſtfull care, we offend God, and make his prouidence to worke matters to our griefe. The courſe and euent of things I leaue to God, and his prouidence

dence: He is more wiſe to ſee, and more able to doe that which is good than all the world. I haue no care, but to ſee that I offend him not, either in abuſe of meanes commanded, or vſe of things forbidden: This prouideth with a certaintie of good, a ſolide contentment alſo; When I reſt on his prouidence, fully reſoluing to welcome what it bringeth. I truſt his Grace will worke cõtentment in his worke when it commeth: Since I reuerence it before it come: If any take on them to counſell, or command prouidence, or to controull the worke of it, let that Soule reſolue to lodge in continuall diſcontent. It is good wiſedome to keepe our ſelues in peace with God, who directeth prouidence, and to ſubmitte our ſelues vnto it, ſo we ſhall find it to ſerue vs, and Gods Grace to giue vs cõtentment in the worke of it.

Com-

Commit thy Wayes vnto the Lord, and truſt in him, and hee will doe them. Pſal. 37. 5. *Caſt thy burd en on the Lord. and hee Will ſuſtaine thee. Pſal.* 55, 22. God dwelleth in that hart that ſo repoſeth on him, but hee reiecteth the Soule that chydeth his Prouidence. *He Who truſteth in God, ſhall be as Mount Sion, that eannot be remoued. Pſal.* 125. 1 *He ſhall not be affraied of evill tidings, becauſe his heart is fixed on the Lord. Pſal.* 112. 7.

This is Christian *Stoiciſme* or rather ſpirituall *Securitie*. The olde Stoickes preſſing to exalt the naturall man, aboue the reach of humane paſſion, did both thruſt him out of Nature, and ſhake him looſe of Gods protection: And turned him from himſelfe, as farre as from God: But this holy diſpoſition maketh vs reſt out of our ſelues in God: And ſo to find our ſelues ſecured in him.

69. Afflict-

69. Afflictions fruite.

THere is nothing more grievous to man, and nothing more profitable than *Affliction*. How fooliſh are we in the day of trouble? We thinke that God is ſlaying vs, when he is ſauing vs: A life indeede is taken from vs, but ſuch a life as wee both may and ſhould want: Such a life as killeth our Soule, but quickneth vs by the want of it: We haue a worldly and a ſinfull life, even our loue of the things of the world: God giueth them as coards and wings to lift vs vp to Heauen, but wee turne them into weights to hold vs on the earth.

When we loue our name, our goods, our Children, our body, our ſelues, more than we ought, God hath two quarrels at theſe things: The one of *Iealouſie*, becauſe wee loue them to his prejudice:

judice, The other of *Violence*, becauſe they detaine our Soule in them.

When he croſſeth vs in them, then he ſlayeth that our life in them: He killeth it in our name by calumnies, in our goods by their remouall, in our friendes by death, and in our bodies by ſickneſſe: Then that hurt life retreateth from a wounded member of our lot, at leaſt doth not ſo vſe it as before: When wee are wounded in all theſe, the Soule draweth from them to GOD.

If he ſaw vs not exceſſiuely affecting them, he would not wound vs in them, but there is no choyſe, heerein it is better to liue in God, than to die by a ſeeming life in them: And this wounding is not ſo much the worke of his prouidence without, as the mightie draught of his ſauing loue within, pulling vs out of that wherein we would die, that wee may truely liue in him. His

His blessings are good in themselues, but our corruption abuseth them, and killeth vs: And it is necessary that our corruption be killed, we die by the leauing of it, and in its death wee liue. Crosses are pressours to expresse our corruption, even that venome of Sathan which oppresseth vs. The life of God, & of sinne, haue their contrary growth, standing and decay in vs, as the one increaseth, the other answerably decayeth, and the raigne of the one is the destruction of the other. In all crosses God intendeth the health of our Soules.

Many see the hand of the Phisitian, that see not his heart; and many feele the bitternes of his potions, and the paine of his cutting, that see not the health that followeth: as the first sight of sinne is false, because it seemeth pleasant and profitable; so the first sight of *Affliction* is false, be-

becauſe wee ſee nothing then, but loſſe, and hurt; The ſecond ſight of ſinne in Repentance, is the beſt, becauſe we ſee it vile: ſo is the ſecond ſight of *Affliction*, then we ſee & feele *the peaceable fruite of Righteouſneſſe*, and the health of our Soules.

Euery ſanctified croſſe to the godly, hath both a ſenſible decay of that outward life in the bleſſings of God, & as ſenſible an increaſe of the life of God in God himſelfe. The life of God, is more ſtrong, and maniteſt by ſuch wounding, than without it, I count no loſſe to want that life, that choketh the life of God in me: The more that life is deſtroyed, the more I liue in God, and God in me: Heerein is that notable ſaying verified, WEE HAD PERISHED, EXCEPT WE HAD PERISHED.

It is good for mee, that thou haſt afflicted mee, for thereby I han:

haue learned to keepe thy Law. Pſal. 119. 71. *Many deare Children of God in their owne ſenſe had periſhed eternally, if they had not beene brayed in the morter of Affliction.*

70. Man the moſt diſobedient Creature.

ALl Creatures ſtand in their order to God, as he placed them in the beginning; but Angels and Men his beſt Creatures, brake their order, and left their place: They were beſt gifted, and yet fell moſt, yea, they onely fell, and Angels better gifted than man, fell worſe than Man. And now, while all is ſubject to vanitie, Man is moſt refractarie to God; what law God hath ſet for other Creatures, they keepe it without any breach: The Seas keepe their bounds, and paſſe them not: The

The Birds know their time, and ſlip it not: The Heauens and Earth their place, and change it not; and all Creatures follow their Creator, and are in their kinde affected towards Man, as God directeth them. When he is angrie with Man, they can grieeue him, when he is pleaſed, they comfort him: Onely Man, knoweth not, or keepeth not bounds, time, place, nor diſpoſition like to God.

Gods will findeth no rebellion in the whole Creature, till it encounter with the Will of Man: The Patrons of *Free-Will* may be aſhamed of ſuch a Client, and in that plea doe profeſſe a captiuitie of their owne will, in the wilfull defence of ſuch a rebellious freedome.

This is our ſhame, that beeing better gifted, we are leſſe obedient, although that Gods Law to vs, be more perfect, and his diſpoſition more reuealed to

vs,

vs, yet his law findeth not disobedience nor his disposition a contrarietie, but in vs.

Vnspeakable is his patience that beareth with it: But let vs striue to be plyable both in obedience and conformitie with God. The gifts of God doe both engage vs to obedience, and enable vs for it: And disobedience is punished answerablie to the greatnesse of our obligement: When wee see these meanest Creatures keepe their course, we should be astonished; their obedience is our conviction as they declare the worke of God in their order, so they preach our rebellion, who come not neare to them in obsequiousnesse to him.

71, Good

71. Good men most injured.

THe *Christian Warfare* is full of mistaking; some knoweth not the parties, others know not the cause: It is not euer euill men that suffer, neither at the hands of euill, for euill; But oft-times good men, euen the best doe suffer, and that for God, and at the hands of good men: Grosse euils are some discerned, & as they make an action, and bring on punishment, so they close the mouth of the guiltie sufferer: But it is more hard, when Grace and actes of Grace, worthy of loue and honour, are taken for grosse sinnes, and that not of the wicked onely, but euen of the Children of God. This sinister judging is in them, not as they are his Children, but as corrupted.

He is blockish, who thinketh Sathan

Sathan ſo grotſe, as to injury the Saintes onely by the wicked: As he can tranſfigure himſelfe into an Angel of light, ſo can he dye the corruption of men, otherwiſe godly with the colour of Grace, and tubbe vpon Gods Children, and theſe robe-dience to God, the colour of impietie.

Grace is neuer contrary to GODS Grace, but loueth and honoureth it, as a ſtreame of that ſame Fountaine, and Image of that ſame God: It is corruption that oppoſeth Grace: And the like corruption in others, doth allow that oppoſing corruption as Grace: And condemneth injured Grace as corruption.

This miſtaking runneth ſo deepe and ſtrong, that I thinke neuer to ſee it mended, till Chriſt come in the cloudes.

Let euery one, who ſetteth his heart to ſerue God, reſolue to ſuffer at the hands of the godly,

ly, and that for good: Hee ſhall not be a loſer therein: That Grace ſhall grow, for which he is injured. It is a weake Grace, that is not worth an injurie, and a weaker, that bringing an injurie from indiſcreete men, cannot ſuſtaine him who is injured for it. And let euery one pray for Charitie and holy Prudence, to keepe vs, that we offend not God: in injuring his Children, and his Grace in them.

72. Gods Beggers are *beſt heard.*

IT is not betweene God and vs, as betweene man and man, when man giueth any thing to day, he is ſlower to morrow, and though ſome three or foure dayes he giue, in the end he will refuſe, and vpbraide the ſuter as importune, and impudent. But God *giueth liberallie and repro-*

cheth

cheth no man. Iam. 1. 5. Hee hath an infinite treasure, which can neither be exhausted nor diminished.

His liberalitie is greate, and the gifts he now giueth, are not our full portion, but beginnings and pledges of that perfection, which he hath promised & intendeth to giue vs; till wee get perfection wee haue not gotten the full measure that he hath ordained; and the ofter we aske, the welcomer are we: And the more wee receiue, the more hee giueth; he counteth it good seruice to begge his blessings.

It is happines for our miserie, to haue such a Fountaine and Riuer to runne to. Our condition is all in *necessitie* of his goodnesse, and his goodnesse is all for the *helpe* of our necessities.

GOD indented with *Abraham*, vnder the name of *All-sufficient*, to tell him, that as

man bringeth nothing to the Couenant but *All-neceſſitie*, ſo he ſhould meete with *All-ſufficiencie* in God: Our ſtate is nothing, but *All-neceſſitie*, a want of all good: A want of the ſenſe of that want: So the want of an heart to deſire the ſupply; of a mouth to aske it, of an hand to receiue it, and a price to purchaſe it. But this Fountaine ſendeth out a ſupply to all theſe wants, he maketh vs feele our miſerie, giueth vs an holy thirſt of his ſupplie, the mouth for prayer to aske, a price in Chriſt to obtaine it, and the hand of Faith to take it.

What is more conuenient to helpe our neceſſitie, than this ſufficiencie? It is a goodneſſe both full and free to imparte it ſelfe, that it will both helpe the indigent, and in a ſort act ſome part of his worke rather than not helpe him. Hee is willing to giue almes, who openeth the hand

hand of the begger, and then thrusteth money in that hand which he hath opened; so doeth God to vs. There was neuer such a meeting, neuer a more indigent begger than man, nor a more liberall giuer than God. If as we are great beggers in pouertie, so also in importunitie of suing, we shall find his fulnesse running ouer to our superaboundance, and his *All-sufficience* turne our necessitie into *sufficiencie*.

It is helpfull in the nature of it, in that it is good, contrary to our euill, and for the disposition of it, in that it is liberall to communicate it selfe to our helpe: But he commeth neerer to vs, in that he hath made the fulnesse of his goodnesse to dwell in Christ, that is neare to vs; that is come to our nature: All Grace is treasured in Christ our Head: Beside this approching of Grace in him, it is

neare to our possession, when as he hath it, so he hath procured by his merits the right of it to vs, and by his intercession, obtaineth it, and by his dispensation, distributeth it daily. Heere are grounds sufficient, both for suing, and confidence of obtaining.

I find him neuer more readie to giue, then when I haue new receiued; neither is my Soule more desirous to craue of him, then when it is yet warmed with the sense of his mercy in his new receiued blessing: He will neuer cease to giue, till we cease to craue, perfection is his last gift, and our greatest measure: Wee neede no more, nor can containe no more, when once his bountie hath perfected vs in glorie.

73. Good motions are of GOD.

WEE *are not ſufficient of our ſelues to thinke any good.* 2. *Cor.* 3. 5. As euery good gift, ſo euery good *motion* commeth of God.

Heereby we vnderſtand not *flying motions* of his common and temporarie gifts, but the conſtant worke of his indwelling Spirit, who after our ſealing by him, abideth in vs : That ſealing is not ſo much in any motion, as in himſelfe, for we are ſealed by the Spirit of promiſe, for the day of Redemption, as the earneſt of our Inheritance.

Infuſed habits of Grace, are his great worke and gift, but they will remaine habits ſtill, or rather decay, and neuer produce actions without his operation. His Spirit is free, and worketh where hee liſteth, and

in them whom he poſſeſſeth, he worketh not aye to their feeling, but when he will: His working, as his Kingdome comes not by obſeruation: The waters of *Bethesda* had their time of wholeſome troubling, and ſo the holy Spirit hath his owne dyet of powerfull operation. Occaſion may be offered outwardly, but the inward power can not ſtirre it ſelfe, without his hand, who gaue it.

It is a great bleſſing to haue that vertue and power of infuſed Grace, and good occaſion, and holy neceſſities in our callings, are great prouocations, but aboue all, the holy Spirit dwelling in the heart, is to be ſought, when he offers himſelfe, ſmall gifts will vtter themſelues excellently according to their Nature: When he lurketh, great Graces are on a ſleepe, they can neither moue themſelues, nor the Soule that hath them.

The

The Soule is the life of the body, and gifts and Graces are the life of the Soule: But the holy Spirit is the life of them all: Both they and wee are dead without him: But in his mightie operation we are quickned, and that to our feeling.

So long as I finde God in mine heart, I am sure of a timely and fruitfull stirring vp of his gift, his owne *Worke* alloureth me of his *Presence*, and his presence perswadeth mee of his worke: His time I leaue to himselfe, who is as wise to choose the opportunitie, as hee is able to worke the worke: If I grieue not the Spirit of promise, and be not lacking to his working; I shall finde timely and powerfull operation in my necessitie. Euery life hath its owne naturall actions, whereby it is both manifested and discerned, and so hath the life of God, and it is a speciall worke of it to keepe it selfe in vs, but

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to bee careleſſe of it, is a worke of the fleſh, and not of the Spirit.

74. The right vſe of obſerving of our neighbours infirmities.

OBſeruation is a *Commentarie* of euery occurrent, but that Commentary is written in the heart of the obſeruer: It is wiſedome to obſerue at all times, but there is no neceſſitie to vtter all our obſeruations to others; There is as great wiſedome in ſome cases to ſuppreſſe, as to marke them.

If we ſee God offended, wee ought not then to be ſilent; when we ſee him diſhonoured, it is our part as louing Children, to pleade zealouſly his cauſe, and to admoniſh the offender according to our calling. But if wee obſerue our ſelues injured by men,

men, it is better to passe by that wrong, and suppresse our owne obseruation.

Hee who trauelleth through a rough Forrest, should not rubbe on euery thorne, and brier; that will both rent his garments and flesh, and stoppe him in the way: Hee is more wise, who draweth his garments hard to his body, and shifteth the touch of thornes: And (if they fasten on him) softlie freeth himselfe of them.

It is a safe course through this thornie world, to haue no medling, but necessary; And then not to prouoke mens infirmities: Or if they will rubbe vpon vs, wisely to decline or passe them ouer.

Hee who carpeth at euery thing, breedeth much needlesse and endlesse labour: But hee who passeth by tolerable things without challenge, prouideth great peace to himselfe: Obser-

uation

uation is the eye that seeth these thorns, Patience and Prudence are the two hands, the one to decline them, the other to loose them, when they fasten in vs.

This is not a politicke *Dissembling*, but a *Christian digesting of Wrongs*: The first is a craftie *smoothering* of anger, which will arise to reuenge at its owne occasiõ, the second, is a *buriall* of it, neuer to reuiue or be remembred. The worke of obseruation in it selfe, is a good degree of wisedome, but the right vse of it is greater wisedome. If we should euer communicate all our remarkes to men, wee could not haue peace in the world, men are not so sanctified, as to suffer themselues to be challenged of that whereof they are guiltie: Passions in their hearts when they are touched by obseruation, are as Lyons in their denne, and Serpents in their holes. To shew that we see them, prouoketh

keth a greater irritation. It is better to let a Dogge ſleepe, than to waken him: It is ſufficient to know he is a Dogge, and wiſely to decline his barking and byting.

The particular directions of this point would be many, but this is the ſumme of all; to make ſuch vſe of obſeruation, that GOD be not diſhonoured: Our Neighbour be not offended: Our peace with God, our Neighbour, and our ſelues be not broken.

75. Hardneſſe of heart.

DOubtleſſe the heart is *naturally hard*, and *accidentally ſoft*, as yron holden in the fire, is hot and ſoft, but out of it turneth cold and hard, when God warmeth it with a ſpirituall motion, and ſenſe of his loue, then it is ſoft as wax, but at once it becom-

commeth as a ſtone: By day euen vnder ſpirituall exerciſe it ſtealeth it ſelfe away from ſenſibleneſſe: And in the night, though we cloſe our eyes, vnder a ſtrong ſpirituall ſenſe and ſoftneſſe, yet in the morning, wee ſhall find it hard in our breaſt: It can be hardened not by Commiſſion of euill onely, but alſo by omiſſion of good, and that while wee are labouring to ſoften it.

Next to the pleaſing of God, I neuer found an harder taske than to keepe the heart in tenderneſſe, There is no pleaſure to the ſoftneſſe of it, and no griefe to the felt hardneſſe of it, and yet when I grieue for that hardneſſe, I ſhall rejoyce; if it were incurable, it would be vnfelt. The Conſcience of my endeuouring to flee ſin, giueth ſome comfort, and the vnſpeakable griefe for the hardneſſe of it mitigateth that griefe. An heart ful-

fully forſaken of God, and judicially hardened, can neither feele that hardneſſe, nor grieue for it: If I feare it and feele it, I haue it not; griefe for it is a ſoftning and looſing of hardneſſe.

Hee hath neede to dwell in his heart, and in, theſe thoughts continually, who would keepe his heart in a tenderneſſe & affectuouſneſſe to God.

The beſt way to keepe hardneſſe out of our heart, is to intertaine an heauenly heat of Deuotion in it: The Altar of God had alwayes the fire that came downe from heauen. If wee keepe our heart vnder the ſenſe of Gods loue to vs, & the worke of our loue to him, that warmneſſe ſhall preſerue our heart in that temper, that God at no time ſhall want a ſacrifice, nor we a comfort.

76. Gods

76. Gods worship done *as his worship.*

MAny exercise themselues in the worke of Gods *worship, but not as his worship.* The Hypocrite doth it to be seene of men, and to purchase a name of pietie; the Politicke to be counted a professor, and eschew the suspition of *Atheisme*: And the Atheist himselfe to feede his curiositie. It is a good worke in it selfe, but to them who doe it with by-respects, it is sinne. Their life doth proue how profanely they act it, they are neuer one whit better, but goe on in their profanetie, they obtaine the end that they intend, and can shoot no further: Their end is not edification in the Grace of God but other base respects, the desire whereof carrieth them to the worke, and in it they find their satisfaction, further

ther they looke not, and finde not.

The end of Gods worſhip is our vnion with him, to partake of his forgiuing goodneſſe, in the pardon of ſinne, and his giuing goodneſſe in all ſauing Grace: The forme of it, is in giuing diuine homage and honour to him: But they minde none of theſe. If they, can purchaſe the name of zealous profeſſors, hearers, of Sermons; though indeede they be but naturally or ciuilly diſpoſed in all the worke and ſeekers of nouelties, they haue all their deſire.

But to doe the worke of Gods worſhip, as his worſhip hath vnſpeakable profit; we doe it ſo, when the loue of God and his Grace allureth vs, and the griefe of our miſerie forceth vs to him, when we preſſe not to pleaſe men, but God, and ſeeke not any baſe reſpect, but his Glory, and the reſt and comfort of our Soules

Soule in Christ: We take time, occasion, place, Texts, and all as Gods prouidence doth offer them to vs, and in all wee seeke him, and find him and rest on him. We may both please men, and our selues, and deceiue vs both therin, in such by-respects: Yet God will not be deceiued, what euer his secret goodnesse workes in man, yet no spirituall fruite is due to so fleshly a disposition.

77. Gods stamp in the *Soule and Body.*

GOD hath reserued the immediate search and knowledge of the heart to himselfe: But so as he hath left some *indices* for others to obserue it.

GODS Image is principally seated in the Soule, yet it is not inclosed there, but the body hath the owne part in it: *Election, Iustification, Sanctification,* pertaine

taine to both Soule and Body; though the ſoule be both more capable and ſenſible of them. Gods treaſure of Grace in his owne, is ſo laide vp in the Soule, that it may be ſeene in ſome meaſure in the body, and that not onely as the Soules *Inſtrument*, but as a *Companion*: That fellowſhip in partaking Grace with the Soule, doth more affect the body, than a naked Inſtrument.

The countenance, conuoy of buſineſſe, geſture, and wordes, giue ſome notice how the heart is ſet: Though man by Education, Letters, Religion, and Grace, be ſubject to a change from his naturall diſpoſition, yet there is euer ſome *Characteriſticke* thing in Nature to be ſeene in euery one.

Hypocriſie (the fitteſt vizzard for deceit) cannot hide that from the diſcerning eye: As the colour of people teſtifieth the ſoyle;

ſoyle; their language, the Nation, their accent of ſpeach, their Prouince, as a *Galilean* from a *Iew*: So euery mans Character telleth his diſpoſition; he muſt caſt off himſelfe before he caſt it off: It is the Soules lineaments in the body, words and deeds; if we find it, we haue found out the predominant, both in its ſeate, and chiefe inſtrument: It is matter for our circumſpectneſſe to eſchew mens euill, and of out hope to looke for their good. What either good or euill can be remarkable in them, is marked by, and taſteth of that ſtamp.

It is good, when the naturall Character is ſtamped with Grace; when God reneweth me to his Image in righteouſneſſe and holineſſe, ſure I am, he will make me a *ſignet on his arme, and his heart*; when hee filleth all the heart with his Grace, his *Name will be written*

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in the forehead, so that they, who can, may read, *Holineſſe to the LORD.*

Courtly attendance giueth men a courtly countenance: And Sathans ſlaues by their deuilliſh cõſulting with him, draw on their face, a ſterne rafednelſe, the horrour of that vncleane Spirit deformeth his familiars: And ſhall not the heauenly familiarities with God giue an holy impreſſion to his daily attendants? *Familiar conuerſing with God, made Moſes face to ſhine.*

The Soule is naturally both affected with, and affecteth the body with the things that it moſt loueth: And what is more excellent, or giueth ſtronger impreſſion in it, than God? If we come ſeldome to him, we are lightly touched of him, but if our Soulls by continuall minding of him, be ſubiected by their thoughts, and broiled in them, doubtleſſe as our Spirit within

within, so our body without shall giue some testimonies of diuine disposition.

78. Of great naturall *Spirits.*

I Saw neuer greater follie, than in these named *greatest naturall Spirits*, odde wits haue as odde gaddes, no great ingyne without some mixture of madnes, and their voyce often doth equall or rather exceede their vertues: No moderate things can content them, but all their worke is in excesse, and that in the worst sense; their end in intending, their practise in plotting, and they choose rather to hunt an vncertaine, and imagined contentment, than to injoy a certaine and present estate.

I doe not so wonder at their course and follie, in judging it, as at the world, that counteth them

them great Spirits: *Alexanders* Courtiers mocked *Diogenes*, but he in his Tubbe, was a greater *Monarch* than *Alexander*: For he commanded *Pride*, *Ambition*, and *Lust*, whereunto *Alexander* was a slaue. I will leaue reasoning with those Spirits, till they come home to themselues: They are not brought home vsually, but by some great calamitie, and many, not till their death. *Moderate Spirits* proue best: With little businesse they doe much, and holding themselues within their reach, they come softly to their just and desired ends: But the other take great libertie ouer their *Spirits* & *States* and out-reach them both: But *Prouidence* will not be commanded of them: It crosseth their desires, and breaketh their purposes in shiuers.

What euer Spirit we haue in naturall parts, it is good to haue it sanctified; our care shall be

helped with heauenly prudence, and furthered by Gods prouidence: These shall bring to our hand, more than euer we could dreame. The supposed base Spirits of this holy temper, doe infinitely exceede these falsly named great Spirits: Their greatnesse is more in the worlds style, than in the thing it selfe, but the euent will proue them great in miserie, they are great onely in humane things, and in mans account. True greatnesse is in true goodnesse: It is a base and bastard greatnesse, that is separate from goodnesse; These two are infinitely and joyntly in God, who is both *Optimus & Maximus*, the *Goodest* and *Greatest*. There is more true greatnesse in the meanest degree of sauing Grace, than in all the humane greatnesse in the world. However the world count of their own greatnesse, and of the basenesse of the godly, yet the Saints are Gods

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excellent Ones on Earth. Psal. 16. 3.

79. The worke of *Conscience.*

THE *Conscience* is the most *wonderfull power* in our Soule; it is both a part of it, and a *Partie* in it; a power created in vs by God, and set ouer vs with diuine authoritie: An eye looking out on all, and most on God, and returning againe, and reflecting on our selues; it hath in it at once, both a light to see God, and to see him looking on vs: The worke of it is 1. to *direct* vs in the right, 2. to *watch* ouer vs in obedience of that direction: 3. To *witnesse* how wee obey: 4. To *judge* our obedience and estate with God: If we obey, to glad vs with a sweete testimony; if we disobey, to grieue vs with a fearefull checke.

These offices are fruitfull, but the last is the strength and force of the other: There may be Watching, Direction, and Witnessing, and yet but slow and weake judging in it. But when the conscience is brought to some odde exercise in that judging part; the other offices are more conscientiously discharged. After that exercise, her watching is more particular; her directing more forcible, & her witnessing more sincere.

God vseth a great varietie in this exercise: For the *Measure*, some are more heauily prest downe in their sense to the lower Hell, other more easily passe that burning fire: For *Matter*, some tremble before that fire, for supposed or small sinne, where other are scarcely touched for grosse offences: For *Tyme*, some know it not, to their middle or olde Age; others are preuented by it in their Youth. It is in it selfe

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a fruite of ſinne, a proceſſe of Gods juſtice, a work of the Law; and a croſſe of croſſes, when the Charter of our peace with God is turned into a bill of diuorcement from him: And the ordinary applyer of our comfort, applyeth nothing, but wrath to vs: Yet it bringeth forth a glorious fruite in the Saints, and the ſooner we be ſchooled in it, the greater fruite.

In our Youth it is a notable preparation for our effectuall calling: And when Grace is weake, and corruption ſtrong, to breake forth at every occaſion, and Sathan buſie to leade vs into all ſin, it is then a great bleſſing to be bridled by theſe terrors: Thereby ſinne is reſtrained, and a way prepared, both for obedience, and ſinceritie in it: The Soule that hath beene burnt with that fire, will neuer doe that which will kindle it againe. Hee who hath ſeene an angrie God, and

beareth the markes of his anger, dare not bourd with him: Thereafter our Reading, Hearing, Thinking, and all occasions are turned to a conſciencious knowledge, and that knowledge is ſet on worke, to keepe the peace and approbation of God, and God in them both.

The ſooner we finde that Exerciſe, wee are the ſooner ſchooled, for keeping our conſcience, in walking with God: There goeth nothing to oddes in our deedes, or words, or thoughts, but all is called to the Touch-ſtone, and tryed how it may ſtand with the will of God, and peace of our Conſcience. *It is good for a man to beare the yoke of God from his youth.* Lament. 3. 27.

He who ſo judgeth himſelfe daily, & keepeth himſelfe cleane, ſhall finde at the laſt day, a friendly Iudge, a fauourable reckoning, and the greater and ſweeter Glo-

Glorie, by remembring his former terrours: Though Heauen be infinitely pleasant in it selfe, it shall be the more pleasant to them who haue tasted the sorrowes of Hell in this life.

Happie is he, who is conscious of his owne Conscience, & both setteth it to worke, and reporteth the daily fruite of that worke: And more happie is he, who knowing the weakneſſe of his Conscience, sueth Gods presence to ouer-rule his conscience: It is indeede our Watch, but that Watch hath neede of a better Watch-man; and this is Gods Spirit, who is that Conscience of Consciences.

When our bodie waiteth on our Soule, our Soule on our Conscience, and our Conscience dependeth on God: Then God by our Conscience will direct our Soule and Body in the good way, and bleſſe vs with happie successe therein: And in the end

eternally seise on our conscience, Soule and Bodie, with his full and perfect Ioyes.

80. Tendernesse of Bodie, a Blessing to the godly.

A *Tender Body* is an heauie burden: yet it is profitable to the renewed man: Health is Gods blessing in it selfe, but sanctified infirmities, bringeth health to the Soule: Constant health in many, is taken for a naturall gift, as it is not sought of God, so neither is it holden of him as his blessing, nor vsed to his Glorie. Their mindes doe neither marke the course of it with joy, nor turne them to God for it.

It may seeme grieuous to be night and day perplexed with a weake body, but the fruite of it is better than all these paines: God giueth not health in a constant

ſtant tenour, but by parts, hee tapes it ſo peece & pece, that euery houre he giueth vs both matter of prayer and prayſe. When *I finde daily the ſentence of death*, I haue daily recourſe to God for life, and euery deliuery of euery on-ſet, is a new gift and tacke of the life: It is not ſought for it ſelfe, but for God, that it may be imployed to his honour.

A godly Soule hath more fruitfull remarkes in one day about his tenderneſſe, than a ſecure Soule in a conſtant health in all his life time: I had rather vndergoe the bodily infirmitie, than want the daily ſpirituall profit: It is a ſort of *ſpiritualizing* our bodily life, when all the houres of it are ſought, obtained, poſſeſſed, and ſpent on God; and theſe frequent infirmities are tolerable, that bring ſo ſpirituall a life, both to ſoule and bodie.

Profane men abuſe the ſtrength and health of their bodies to ſin:

They take it as an instrument and measure of their iniquitie: So long, and so farre doe they offend, as their body serueth them: This is a giuing of their body to be a weapon of vnrighteousnes, and a sacrificing of themselues to the Deuill: Hereafter they will wish, that their strong body had beene tyed to the bed continually. But tendernesse in the godly, turneth all their thoughts and care to immortalitie.

Strength and health of body is Gods blessing, but our corruption abuseth it, either to needlesse busines, or, to grosse acts of sinne: Tendernesse is a crosse, but where it is sanctified, it is a bridle to hold vs from sinfull workes, and a spurre to Deuotion. It sendeth vs often to God, when possibly, wee would bee [illegible] exercised as oft as it humbleth it selfe to God, among other sutes, it putteth in the hand of our Spirit, the supplication

for

for health and ſanctification of that tenderneſſe.

There is no croſſe, that either more occaſioneth or cauſeth a ſerious preparation for death, than bodily weakneſſe: When they finde daily the cords of their tabernacle looſing, and the pillers of it bowing, they deale with God for a *Manſion in heauen.* That weakeneſſe may poſſibly hinder them from ſome bodily worke in their calling, but it ſtayeth them alſo from many bodily ſinnes, and holdeth them euer vpon the maine point, how they may be cloathed after this life, with *glorious immortalitie.* As abuſed ſtrength poſteth to Hell, *ſo ſanctified tenderneſſe creepeth to Heauen.*

81. Matter of continuall *Eiaculations.*

NOne obſeruing Spirit can want new matter of continuall

nuall prayer to God: If he be ſecret, he filleth his heart in retirednesse: If he goe abroad, it is forced on him. What difficultie ſhall we finde to conuerſe with men? What ignorance in our ſelues to foreſee, and weaknesse to eſchew foreſeene, or ſecret inconuenience: When God may leaue vs for a time, and reſigne vs to the counſell of our heart, like *Ezechiah*; or Sathan ſurpriſe vs by paſſion, or deceiue vs by allurement? Theſe & the like ſhall giue vs matter with *Nehemiah*, to ſend vp *piercing ejaculations* to God.

It is neceſſary we euer be requeſting God, that we neither offend nor be offended of others: The leaſt liberty of our thoughts may draw vs to grieuous inconueniences: There is no ſure Guard to vs and our heart, but by a ſpeciall guarding Grace: and that guard is moſt cloſe about vs, when we feele the neede of it,

and

and are earneſt with God for it: So long as there is euill in the world, malice in Sathan, weakeneſſe in our ſelues, and goodneſſe in God, wee cannot want matter of continuall Prayer: That ſame light that ſeeth the neceſſitie, directeth vs to the Fountaine, where it may be helped: And the goodneſſe of God perſwadeth vs of a ſupply.

Our neceſſitie is great, and God hath promiſed to heare when wee call, his mercy and trueth in Chriſt, are chiefe grounds of my perſwaſion: But I am greatly confirmed by a ſecondarie meane, when I am conſcious in all my doing with man, that I ſeeke nothing, but Gods glory, mans good, and mine owne Saluation: *We draw neere to the Throne of Grace with boldneſſe, when our hearts are purged from euery euill Conſcience.* The gift and libertie of feruent ejaculations, are the worke of

of God in vs: Hee will doubtlesse answere that desire, which his owne Spirit worketh: Wee needs not in such straitnesse of time and businesse looke so much to the shortnesse of our ejaculations, as to their feruencie.

Pluralitie of businesse, lacke of time, and throng of companie, seeme to cut off the possibilitie of these short prayers: But indeede they beget and bring them foorth: Gods intercourse with the godly Soule, knoweth no such impediment: *Moses* distressed at the red Sea, forced out these secret cryes, and God answered him to his desire: The searcher of hearts heareth these secret and pearcing prayers, and will answere them openly.

They are not so much in voyce as in groanes, and these groanes are not separate from the heart, but in it; and the heart in them immediately thrusting it

selfe

ſelfe on God: A free deſire goeth out in words; but a reſtrained and ſuppreſſed deſire doubleth it ſelfe, as a ſparke of fire, is hotter when it is couered with cold aſhes.

82. Complementing, *is a windie fulneſſe.*

Complementing in ſpeach, is a *verball, Idolatrie*; it is counted a perfection in talking, but is indeed the quinteſſence of pratling, and vnworthy of a free and ingenuous mind. The giuer and receiuer are both deceiued; the firſt ſpeaketh that which he meaneth not, and the other hopes for that which hee expecteth not: At tilting men haue armes and feates of hoſtilitie without wrath, they breake their ſpeares on others, and intend none hurt; ſo complementing hath friendly words without

out loue. As jesters breake their jests on others, so doe Politicians their smoking wishes and praise.

They liue by that smoke; but modest Spirits are tormented with it: That mist flyeth most among men of least true worth: Where that flatterie is mutuall, there two birds of one feather flee together, and two horses (of one itch) doe nippe one an other.

It is pittie to see men teach their tongues to speake lies & to labour to be trusted more than vnderstood: But they know not themselues, how other men shall trust them. No man can justly craue more credit to his speach of others than himselfe giueth to it, or if hee doe, hee must conceit strongly that hee dealeth with a foole.

Hee mindeth one thing, and speaketh, or rather soundeth the contrary: He knoweth his Heart thinketh

thinketh not what hee ſpeaketh, and therefore he taketh the flouriſh of faire ſpeech to ſupply the want of truth: His heart muſt fetch the reaſons of his owne perſwaſion from his mouth, and meaſuring others by himſelfe, hee thinketh that many faire words ſhall beguile them, as well as hee beguileth himſelfe with them.

They are no more vexed to coyne their words, than I am to keepe my countenance when I heare them,

Ingenuitie of affection goeth plainly to worke: The more care to fill mine eares with officious offers, the lelle credit they find in mine heart: I thinke their Spirit is ſo ſpent in that vapour, that there is left neither ſpirit nor life in their affection.

This ſort of lying is not vulgar, but with a ſingular moode: Poets haue libertie to lie, and for

for keeping their *Rithme*, they are licenced to quite *Reason* oftimes. There is none odde veine of Poesie, without some degree of abstractnes of Spirit, the strictnes of meeter looseth them from the strictnesse of vertue, and secureth them from rigorous censure for that slippe: And their hyperbolies doe passe for good coyne. But the Complementer doth lie without either libertie or licence: And their hyperbolies are none other thing in broad tearmes, than lyes in *folio*.

Their speaches run vsuallie on thee things, 1. large praises of some excellent worth in them whom they idole: 2. Officious offers of seruice as due to it. 3. And large wishes of all happinesse to them. In the first, their idoles know they are speaking false, except they be as sensles of flatteries, as their flatterers are shameles. In the second, their

owne

owne heart giueth them the lie: For they thinke themselues more worthy of seruice, than hee to whom they offer it. In the third, their Conscience checketh them for mocking of God: For they pray for that which they desire not to be granted: Yea, they would bee grieued if it were granted.

They are equivocators, minding one thing, and speaking another: Many doe practise the *Iesuites* mentall Reseruatiõ, who know not their doctrine: (It must be a cousening Religion that teacheth, practiseth, and alloweth such cousening.) I never suspect thẽ more then when they double their complements.

Hee is short and shallow-witted, who is glosed with these flowrishes: Let them paint out their speach and gesture, I will giue lesse credit to so onerous and insidious speach. I shall esteeme

esteeme the hart and the person so affected as it deserueth: An honest meaning simply expressed, hath more weight, than all these buskines and fardingals.

The heart that God made (but they abuse) hath its owne meaning: I trust that, but not the person which they assume, and laye downe, as soone as they haue spent their borrowed breath. The next moment, and the first man they meete to with, findeth them in another, if not in a contrary mind; it cannot abide in their heart, which bred not in it, nor was neuer in it: Their words are but carcases of language, and let the credulous beleeuer looke for no more, than carcase of offices. Belike, they thinke their words either not to be idle, or that they shall not giue an accompt of them at the last day.

The Soule indeede must be filled with something, but wee may

may ſoone chooſe better ſubſtance to fill it withall, than that wind of frothie complementing. While they are feeding themſelues with their fancies, let the children of Truth, ſpeake the Truth from their heart.

Let complementing haue its owne due, without a complement: It is the birth of an emptie braine; the maske of hatred and enuie: Refined hypocriſie, with ſimulation, and diſſimulation her twins ingraned; the breathing of an euill mind vnder hope of good deedes. He who knoweth it, can neither be moued to offer it, nor patiently admitte it.

83. Conſcientious *Knowledge*

IF our hearts were narrowly ſearched, Atheiſme would be found in them; we know better then

then we doe, and wee worſhip not God as we know him: We can ſay, That God is good, and yet neither loue nor ſeeke him, that he is juſt and powerfull; yet we feare not to offend him: That he is wiſe, yet wee ſubmit not our ſelues to his Wiſedome; that he ſeeth our heart and thoughts afarre off, and yet we breede and feede wicked thoughts in our hearts, which we would be aſhamed to ſhew to our neighbour: We beleeue there is an Hell for euill deedes, and yet goe on in the way of ſin: And that there is laid vp a Crowne of glory in Heauen for well doing, yet we are not moued to doe good. What is then in our heart for all our knowledge, but Atheiſme and Infidelitie: Our actions giuing our words the lye, and proclaming to the Worlde that wee beleeue not the thing that wee ſpeake. The want of the *worke of Conſcience*, is a ſpeciall cauſe

of

of this fleshly disposition: Without that worke Christianitie is nothing but a speculation: Wee consider all things in the abstract, but take them not in our persons and to our heart: We can abhorre sin in it selfe, and in our neighbours, but excuse it in our selues: we magnifie Vertue and Grace in it selfe, but yet thirst not for it. *Papists* talke mightily of the worth of Faith, but doe scorne the sense and Conscience of it: And many Christians will heare & read their owne sinnes, convicted by the word of God, and yet not thinke themselues particularly taxed, nor abide at the conviction.

Happie is that man whose Conscience pulleth all to his heart, and his heart to God, who turneth his knowledge to Faith, his Faith to feeling, and all to walke worthy of God, *and to live in Christ, as he learneth him daily*: He hath not rest, but in walking

king according to the light of a well informed Conſcience: when theorie is turned to practiſe, and ſpeculation to a conſcious liuing, and doing, then wee are Chriſtians indeede.

Gods word is his ſtamp, hee hath deeply ſunke his Image in it, but it doth not inſtamp our heart, except ſome power thruſt it vpon vs: When the holy Spirit maketh our conſcience to ſet that word to our heart, then we are ſtamped, and take deepely the impreſſion of his holineſſe in the inward habits, and expreſſe it euidently in our life and conuerſation.

God hath bleſſed vs with many meanes of knowledge, but they doe no more, then propound and open matters to vs: They inlighten the mind, and goe no further: But the Conſcience worketh mightily on the heart. It letteth nothing abide in generalities, but turneth all to

our particular and perſonall reſpect, and that not in the minde alone, but moſt in the heart.

As it reduceth all duties, promiſes, and threatnings to our perſons, ſo it joyneth affection to light, and moueth the heart according to things knowne: And out of all draweth actions that ſerue to expreſſe that knowledge, and doth all as in the preſence of God.

When *Conſcience bringeth* Religion to the *heart*, and from the heart to the *life*, then wee are truely religious.

84. The wiſe mixture *of mankinde.*

HOw wiſely hath God tempered humane ſocieties? All are not of one diſpoſition; ſome *hot* and ſome *colde*, ſome *harſh* and *headie* in their judgement, and violent in their actions, o-

ther riper wits, calmer in their affections, and poised in their doings: Some againe as grossely sensselesse; some craue the bridle, and some the spurre.

If a man cast his eyes on a multitude, he shall obserue as much diuersitie in their *dispositions, voyces*, and *opinions*, as in their *faces*. If all were of a fierie humour, the world would fire at once. If all were *sluggish*, it would fall downe into the pot: Stirring wittes as quickning barme, put the drousinesse of the simple to working: and the slo[illegible]esse of the other, tempereth their forwardnesse, and so both these extreamities are brought to the meane.

If either extreame preuaile, matters goe wrong, but our wise God maketh that counterpoising bring the ballance to an equall standing, and so tumultuous meetinges bring often foorth just conclusions. There can

can be no ſtanding of matters, if either *witleſneſſe* or *wilfulneſſe* predomine; but where contraries by their ſtrife, are brought to a meane, there is the good of mankinde. Our complexion is made vp of contrary qualities, of the elements; and harmonie is a meeting of contrary ſounds.

It is worth our labour to marke this diſpoſition, and Gods prouidēce bringing all to a temper, and a good end. And withall to incline to a *tempered* and *tempering* wit, and moderation of courſes: If there be any fault in ſuch moderation, it is both leſſe in in it ſelfe, and more curable than the faults of fleſhly extreamities.

If any conſider theſe extreames a part, hee cannot be without paſſion; he ſhall offend at the headie and hotter ſort as fire-brands, and at the coldneſſe of the ſluggiſh, as impediments of good: But being joyntly

considered as they are tempered of God, to his owne glorie and the good of mankinde, he shall lay downe his offence: Their nature and action seuerall, is to hurt, but God causeth euery one of them to hemme in another, and so disposeth them to a better temper.

But the moderat Spirit shall be beaten of both extreames: He is indeed a friend to both, and yet is counted of both as an enemie: As a Land lying far in the Sea, is beaten on both sides by waues, yet keepeth the solidi-tie of earth: So he is assaulted of both, and yet keepeth his moderate temper. Both extreames take him for their contrary extreame: Fierie men call him sottish, and soft men call him fierie, but hee standeth at his stayed pollednesse, and enduring their frinolous censure reduce th them (if they be curable) to the golden meane.

He

Hee rejoyceth in God, who hath giuen him eyes, to see that his diuine contemperation of mankind, and hath turned his Spirit (of it selfe inclinable to extreames-) to moderation. While both parties stand out against other in the claime of perfection to themselues, and imputing of follie to the other, he thanketh God, who both at the first, and in the constant carriage of his actions, hath blessed him with that temper, which they can neuer attaine to, but by Repentance and amendement.

85. Needlesse feares are *fruitfull to the godly.*

EVen false and *needelesse feares*, worke true good in the godly: If they come not as wee apprehend, our profit is double; one in the escaping of the feared euill, the other in the great store

of Grace, which they produce: It is the best sort of errour, when feares proue false, and the feared euill commeth not, but that errour is recompenced with a true fruite, when it draweth vs neere to God: There is great odds betweene the true and false feare in their grounds, but not so in their fruite: For the false doth shake vs, and bring out Repentance, and resolution for death, as well as the other. Beside, the contempt of the world, the loathing of the vanities of it, holy vowes of better obedience to God, a renouncing of all, come of such feares.

It is great mercy in God, to worke the same worke of Grace in vs by false feares, that hee would by true feare, and the greater, that our losses are lesse, and our lesson the same. Wise Captaines can giue false alarmes to their Souldiers; if they goe frankly to their Armes, they conceit

cert of their courage: So, if wee go to our ſpirituall Armour, we are not feeble; if wee looke to our deſeruing, euery appearance of danger may make vs feare, we are vnder guiltineſſe, and God hath vs vnder proceſſe for it, and all Creatures are ready to execute his will, how ſoone may the ſentence both come foorth, and bring fooirh the execution againſt vs: and it is a great mercy that the fray commeth before the ſtroke.

His judgement commeth out in its owne degrees. 1. We ſinne: 2. And his juſtice inquiring findeth our ſinne worthy of puniſhment. 3. Our Conſcience conuincing vs, and juſtifying him, doe apprehend the preſage of puniſhment.

If all theſe can turne vs to Repentance, happie are wee, with *Nineuhe* wee ſhall eſchew the ſtroke it ſelfe: we may call feare needleſſe, in reſpect of the euent which

which God in mercy with-holdeth, but it is not cauſleſſe, ſo long as ſin remaineth. The beſt way to mitigate our needleſſe feares, is to be at peace with GOD; and if they come, to reape that good fruite of them, *Repentance*, *Reſolution*, and *Obedience*, Grace ſo obtained, is well purchaſed, and the peace that commeth after, is double pleaſant, becauſe it is ſo farre contrary to our deſeruing and expectation. *All things worke to the good of thoſe that loue God. Rom.* 8. 28.

86. Thirſt of Newes.

ALl are not borne, or liue in *Athens*, yet we are all ſicke of the *Athenian* diſeaſe, in a deſire to heare and tell newes: And that not in the younger ſort, who may haue a longer time in this life, but euen in the aged, who

who are at the end of their race: Belike they are prouiding fresh Newes to carrie with them out of this life, but such wares will yeeld no price there.

What businesse is in inquiring for Newes and in reporting of them? Scarcely are they hard when they are loathed: They become stale with the first report, and are olde in the very birth, the desire is full of them at their first noyse, and yet desirous of some other: To tell these same newes ouer and ouer againe, is as tedious as their first report was pleasant. It seemeth to bee a new worke of a new man, to be euer thus busied about newes, but it will be found the worke of the old man.

There may be, and is a fruitfull disposition about Newes in the prudent, but that is so new to these Nouellers, that they know it not: They seeke only Newes for Newes, and goe no further,

than to heare, and then to prattle of them, and that not as they heare them, but as a liberall hoast they send them away with a new portage. They giue them a large allowance to passe for Newes, that is, *newly augmented lyes.*

They may haue some ground of truth for their beginning, but by few reportes it is buried in the multitude of new additions. We would thinke it strange, to see a Booke haue as many editions as it findeth Readers: And yet Newes haue that current and changing Noueltie, that many reporting the same thing, maketh it still new by some alteration or augmenting: Bookes haue that immunitie, because they are a standing report in print, but Newes left to a vanishing report, cannot be secured from change.

It is Sathans policie to abuse our eares in hearing our tongues in

in ſpeaking, and our hearts in beleeuing lyes, to diſable vs from the diſcerning of Truth. But God hath giuen them to be buſied about Truth.

God hath giuen to his owne a ſoueraigne remedy of that diſeaſe, to be fullie poſſeſt with the beſt Newes in the world, and then to make a ſpirituall vſe of common Newes. I finde theſe good Newes: That Chriſt is come to ſaue ſinners: And that I am one whom hee hath ſaued: The teſtimonie of mine adoption; the Spirit witneſſing to my Spirit, that I am one of his Children: The teſtimonie of my juſtification, *Son bee of good comfort, thy ſinnes are forgiuen thee.* The Seales of mine Election and calling in the fruites of the Spirit.

Theſe and the like are excellent newes, their matter is good and glorious: Their delight is great and conſtant: Though they

they were heard euery houre: yet they are euer fresh and new to the New man: They fall neither vnder staleneſſe in themſelues, nor loathing to mee; but their laſt hearing, delighteth mee as much as the firſt hearing.

As for other matters, I reſt not on them as Newes, but obſerue in them the prouidence of God, how he ruleth the world by ouer-ruling the malice of Sathan, and madneſſe of man, to his owne glory, and good of his Saintes, to make them new, and to put in their mouth a new ſong. To be grieued with *Nehemiah*, when we heare of *Ieruſalems* diſolation, and rejoyce when wee heare of her proſperitie, is a marke of Grace in the *New man*: When all trifling Newes ſhall be ended, God ſhall put a new Song in his mouth, to praiſe him eternally. *The Soule enſtamped with Newes of Grace,*

Grace, turneth all occurrent Newes to that better abiding substance.

87. The comfort of *Calumnies.*

A *Calumnie is the Deuils mind in the mouth of Man:* and his arrow shot by mans bow: He lendeth him his lyes and malice and borroweeh his tongue to vtter them: He hath this name from traducing and thrusting through the fame of the godly. His first and maine care, is by temptation, to destroy their *Conscience*, and if hee preuaile not in this, hee turneth him to their *name*, that he may rent it by Calumnies, whose Conscience hee could not defile by temptation.

This is his policie against Gods deareſt Children, they are moſt hated of him, who are moſt beloued

loued of GOD: He careth not to make euill reports of his owne, and counteth no great gaine to defile the face of a *Moore*, but all his care is, to blemish the face, and staine the name in whom Gods Grace shineth cleerely: Hee knoweth that treasure in them is giuen for his hurt: Hee cannot stay God from giuing it to his beloued, but he turneth him to the next, to make it fruitlesse to other: He cannot stay a daily and fresh increasing of that Grace, but hee presseth to make it distastfull to man, that so it may be fruitlesse.

Surely he loseth not all his labour, though hee be ouercome by the Saints, whom he calumniateth, yet hee ouercommeth them who doe calumniate them: It is a fearefull thing, to lend to Sathan the Heart for deuising, the Eare for hearing, and the Tongue for vttering of Calumnies,

nies, and in all, to disgrace the Grace of GOD in his Children, and make it fruitlesse to themselues. Where Sathan hath set his porter of prejudice, though Christ himselfe were on Earth, that Soule would take no good of him: It is a deuillish worke, to enuy the Grace of GOD, but more, to deny it, and most of all, to disgrace it.

Wee finde heerein a great proofe, of that particular worke of Conscience, in justifying vs: At other times we can content vs with common and slender examining of our selues, but being so falsly misconstrued, wee are put to a second and a stricter tryall, which vpon the case of our tryed innocencie, endeth in a notable seale of the holy Spirit: He both approueth our first innocencie as good seruice to God, and our suffering for it, as a just matter of our glorying. He who offereth vp his Soule and

and body in a *Sacrifice* to God, must resolue to be *crucified* in his Name daily by Calumnies, and these daily blowes are an argumẽt that his sacrifice is acceptable to GOD, because Sathan rageth at him, who serueth God vprightly, he knoweth that Conscience within is repleate with God, and his peace, therefore he laboreth to rent their Fame without, whose inward peace he cannot trouble. *It is better to haue him molesting vs without, than possessing vs within.*

The godly Soule so afflicted, goeth to God in the bitternesse of Spirit, appealing to him as a Iudge of their cause, in the Conscience of their innocencie: They commit their cause to him, and pray for pardon to their injurers: Their innocencie is both the *occasion* and *cause* of calumnies with the Deuill; and the soueraigne *remedy* of them with God and their owne Conscience.

ſcience. Herein they haue a triple conformitie with Chriſt: He was innocent, and yet hee was *calumniated*, and *prayed* for his injurers. Better it is to endure the ſcourge of the tongue, than want this triple conformitie.

Why ſhould not we glory in ſo cleare an Euidence of Gods ſpeciall loue? Sathan taketh both the cauſe of his hatred and the meaſure of it from the loue of God: He hateth them moſt, whom God loueth moſt: Hee had more calumnies, and euill tales againſt *Iob*, than againſt many thouſands in his time: He was a thorne in his eye, becauſe he was dearely beloued of God, and acceptable to him.

It is then the glory of the Saintes, to be calumniated: *Rejoyce and be glad, when men reuile you, and ſpeake all manner of euill againſt you, for my ſake falſly.* *Mat.* 5. 11. It is a token Sathan

than hath not prevailed against our Conscience, but is now in his flight, when hee renteth our Name. As strength of Gods Grace keepeth the Soule in temptation, so the Conscience, of innocencie, will comfort the heart vnder Calumnies.

The haile-showre of Calumnies, proueth on Gods part a speciall loue to vs, and on our part true happinesse, in that his loue and vigour of his Grace in vs, ouer-commeth Sathan: And on Sathās part, a double malice, for that our double happinesse: And in the calumniator, a double miserie; one, in beeing the Deuils instrument in calumniating the Saints, the other in defrauding themselues of the fruite of Gods Grace in them whom they traduce.

The best refutation of Calumnies is not by word, but by deede; GOD and our Conscience seeth our innocencie, let men

menſee it in our liues: When Gods Grace ſhineth in vs as a light before men, then we refute really our traducers, and proclaime them lyers to the world.

88. Men are blind and *quicke-ſighted in their owne cauſe.*

EVery man is both blind and ſeeth beſt in his owne cauſe: He knoweth the circumſtances of his deeds, but is blind in the queſtion of his right: Selfe-loue maketh him ingroſſe his perſon in his deede, and tranſchange his right: And ſo confounding right and deede in his owne perſon, to take all as good. The Lawes of God and man muſt giue place to his opinion and humour, they are either cloſe forgotten, or being applyed to him, hee is made the rule, and they muſt ſuffer ſuch conſtruction

ction as his selfe-loue appointeth.

It is kindly to an erring mind to nourish his owne birth: As it erreth in directing a course, so in approuing of it when it is done. It is no more forward to deuise it, than pertinacious to defend it: and herewith is joyned a more fearefull sin, that as his humour is put in place of Gods laws so himselfe is put in God steed. If many courses that seeme good, were tryed, by this touch-stone their appearing equitie would be found iniquitie, and their seeming obedience to God, would proue contemptuous rebellion.

Selfe-loue is such an enemie to truth, and righteousnesse, as they can neuer preuaile at her barre: She setteth vs as a center to all her supposed good, and pleadeth greatest iniquity in the termes of our wealth: In just reason, sight should master that blind-

blindneſſe, but the tyrannie of Selfe loue blindeth our very light.

The ſpeciall remedy of this voluntary and willfull erring, is to transferre both our deeds and rights to the perſon of ſome other: Wee would judge more vnpartially in that caſe. If wee cenſure them in others, and apply that our cenſure to our ſelues, we ſhall be conuicted of many infirmities, which wee take for perfections. If we could drawe our *cauſe*, *deedes*, and *perſons* in the light of Gods countenance, ſuch ſelfe-deceiuing would not haue place in vs: Mans judgement and our owne may faile vs, but their is no place for deceite, if wee can ſincerly proceſſe our ſelues before God, in the perſon of another: The ſtrength of Selfe-deceit is in confuſion and aſſuming an other perſon than our owne, but the remedy of it is in diſcerning that

that confuſion, and *transferring* our perſon to another.

89. Particulars are mixed *with common cauſes.*

I *Saw neuer a common cauſe without ſome particulars*; all may ſeeme to concurre to chooſe and vſe good meanes to a common end: But if all hearts were diſcloſed, the ends might bee found almoſt as many and particular, as the preſons: By-ends are euer ſet vp beſide the maine and good end, and for theſe either meanes diuerſe, or contrary to the wholeſome meanes, are inuented.

If God did not ouer-rule ſo diuerſe and contrary projects, there could neuer a common courſe be happily proſecuted: As day and night make vp time, and heate and moyſtneſſe the life and health of man; ſo hee turneth

turneth mans contrary particulars to his good end: Hee can ſuffer them to intend their owne ends, & plot their owne meanes, but yet wiſely in his owne time, hee wofteth all their particular and curious ſpinning in the great webbe of his prouidence.

As little Brookes falling from ſundrie Hilles in a great Riuer, keepe no longer their courſe or channell, but are carried with the Riuer to the Sea: So mens particular ends and wayes are carried within the ſource of Gods prouidence to his owne end.

They may fight one againſt another, but cannot all reſiſt him: His ouer-ruling power and wiſedome, maketh good matter for his end out of them all. It is a wonder to ſee euery man draw the publike to his owne particular: But more, how God ſuſtaineth the publicke, in ſo manifold and manifeſt

feit direptions of it: And most of all, how he turneth them to the preseruation of the integritie of it; It is a griefe indeede to see men spoile the common with their owne particulars, yet shall it be no prejudice to God: *Man may propose, but God will dispose*: the more impediments, the greater discouerie of mans follie, and the more matter for proofe of Gods wisedome.

There bee some particulars, which agree with the publicke, and are rather parts of it, than particulars: They intend a common good, and quit themselues for sustaining of it, and suffer their owne small streame to fall into the greater Riuer, and so come vnder Gods blessing to the common.

But destroying particulars fall vnder his curse, who is the ouerthrower of all crooked wayes: They are the juice or woodbeane, that draweth out the juice

juice of the tree, which it strictly embraceth, and turneth the waters of the riuer to their owne ditch: Though they sucke the marrow of the publicke to themselues, yet God maketh it to drie their bones, and not to feede them. Such interuerters like *Pharaohs* leane kyne, are as leane after the deuouring of the fatte kyne, as before.

It is a safe proceeding, to haue our end one with God, and our meanes the same which he hath cōmanded: If we see men vnseasonably broyle with their Particulars, let vs not despaire of Gods end: Whether man prosper, or faile of his purpose, *yet the counsell of God shall stand. Prou.* 19. 21.

He hath prouided great furtherance for his actions, who refuseth particular ends: GOD who watcheth ouer all things for his owne purpose, shall bring it to passe: Wee may be sure that

he will accomplish our desires, when they are cloſed in his.

We should not stay on this onely consideration, but ascend more high, to conceiue, that Gods mercie from eternall, purposed to determine our will to a conformitie with his, that in time he might bleſſe vs in the accomplishment of our will in his.

90. The Remedy of our *Corruption.*

WHo can looke in his owne heart with the light of God without astonishment? All our naturall powers giuen at the firſt for our good, are armed for our destruction: Thoſe who should ſute and reſt on good, as our *Desires*, *Loue*, *Hope*, and *Ioy*, &c. are ſet on euill: And they which should fence vs from euill, as *Feare*, *Hatred*, *Despaire*, and *Griefe*, &c.

are either idle from their worke, or adhere to euill: And some monstruous passion seasing it selfe in euery faculty of our Soule playeth the tyrant by course.

And all these to be directed by an ignorant and erring mind, and swayed by a *will free indeed*, but all its freedome *inclining and captiuate* to sin. The den of lyons was no more terrible to *Daniel*, or the fire to the three *Children*, than these tyrannous passions in the heart, are to him that seeth and feeleth them: What pleasure can wee haue to dwell among such Vipers, and to be daily stung by them. This is our state, so long as we sojourne in *Mesnech and dwell in the tents of Kedar. Psal.* 120. 5.

What joy can our hearts possesse so long as they boyle in these corruptions, *Ambition* in one corner, *Auarice* in another, *Lust* in a third, and discon-

tentment distempering all: We can neither cast them out of vs, nor separate our selues from them, except we prouide some remedy, wee must bee burnt by that fire, and rent by these beasts.

If God dwell in our heart, he will quench that fire, and stop the mouthes of these Lyons: He turneth these powers on their abused passions, in a godly griefe, to be sorrowfull for them, and a godly feare to eschew them, and by their renouation destroyeth their corruption, and that not for their *slaughter* onely, but for their *burial*: A watchfull *Conscience* ouer their stirring, that they draw vs not to sinne, all *inralling* on GOD for pardon, and assistance against their furie, a striuing to defraude their desires, and crosse them by their contraries, are good remedies for our corruption.

When that worke of *restraining*

ning and *renewing* Grace is constant and sensible in vs, then the jawes of these Lyons are broken, and the iust cause of our griefe is turned into a iust matter of Ioy.

I wish curious Spirits who neglect their owne calling, as to narrow a taske for their large hearts, and busie themselues on the *bye*, to take this cure of their corruption to heart: Though they had the power of seuen Soules in one, there is here matter of worke for all. But in the godly it is a worke of Grace prevailing against Nature, when they so curbe their corruptions, that the first motions of it are choaked as the Cockatrice egges are broken, before they bring out that serpent.

91. The

91. The godly heart hath *both constant warre and certaine Peace.*

THe heart in which God dwelleth, hath both *continuall Warre and Peace*, Warre with sinne both in others and in it selfe: The world compasseth vs with euill, and is set on one of two workes, either to infect vs, or to injury vs. It allureth vs with its owne vanitie, to be like it, and if that succeed not, it afflicteth vs, and God moueth vs to renounce it, and cannot digest that injurie at our hands, it hath its owne peace in it selfe, and with its owne, but the godly renouncers of it are noysome to it; it hath no rest but in their separation or destruction.

As Grace in the godly maketh them withdraw from the world, so Sathan in the world maketh it to cast them out: God can-

cannot abide the wickednes of it: His Spirit moueth them whom hee poſſeſſeth to pleaſe him aboue all, heere are the grounds of perpetuall warring.

As though that were not enough, our owne corruption within moleſteth vs, wee may ſhun the wickedneſſe of men, but wee are neuer out of the gripes of our owne corruption, and that as an aduerſary, and on the worlds part. Wee are no more bitterly aſſaulted of the world, than checked and vexed by our owne corruption, for not following the world; the outward world hath its owne inward extract in vs, working vs to a conformitie to its owne patterne.

But all this warre troubleth not our *Peace*: To be ſo exerciſed is a juſt matter of peace vnſpeakable: God by his Grace guardeth vs from the worlds ſin, and by his prouidence ſecureth

vs from their injurie: And that same grace that maketh vs ouercome the world, defeateth also our corruption: When the inward euill is subdued, the outward hath no strength against vs. The sense and conscience of this battelling, is our Peace. It is better to endure the worlds violence, in wronging vs, than to be like them in sinne: And better to find our corruption in a daily stirring, than in a safe calmenesse. God is good to his owne, who by such dealing both maketh them daily to warre, and yet keepeth a solide Peace.

There can be no greater joy to the godly, than to find outward and inward corruption ready to destroy them, and God deliuering them from both. This is the *shame* of the outward, and destruction of the inward corruption: The glory of God in both these workes, and our *se-*

curitie in all. The world thinketh that they vncoe the godly by trouble, but they worke them to their grace: Their troubles chase them to God, and God embraceth them louingly who are troubled for his cause: When Babes are afraid, they cast themselues into the Armes and bosome of their mother. Both these troubles are foretold, and the blessing is promised: As wee feele the one, wee shall finde the other: *In the world yee shall haue trouble, but in me yee shall haue peace, bee of good comfort, for I haue ouercome the World.* Ioh. 16. 33.

92. Religious Religion.

IT is good to professe true *Religion*, and to practise the exercise of it, but the most part goe no further, and so are voyd of Religion it selfe; and the fruits

of it. To ſtand on the outward worke of praying, preaching, praiſing, &c. is to offer the carcaſe of our ſeruice to God. To worſhip God onely with our body, is an irreligious worſhip; our bodies may bee buſie, but they will neuer faſten vpon God in ſuch a ſuperficiall woske: Hee is a ſpirit, and will be worſhipped in Spirit, elſe no vnion with him.

When he ſendeth out his vertue to our Soules, and our Soules doe meete him anſwerably, that is inward Religion, and our binding to him; he is moſt true, we truſt in him; He is moſt gracious, good and mercifull, wee loue him with all our heart: He is moſt powerfull, wee feare to offend him, and truſt in his protection: Hee is moſt wiſe, wee quite our owne will, and reuerence him: He is moſt holy, we adore, admire, and imitate his holineſſe.

It

It is a mocking of God (if he could be mocked) to professe an vnion with him, and yet be loose from him. This vnion is the end, and Religion the way to it: The end of Gods infusing of saving Grace into vs, is to bring vs to him, and bind vs to him.

But he is pittifully selfe-deceiued, who contenteth himselfe with a profession of Religion, and neither knoweth nor careth for this vnion: Hee who is not fastened to God in this life, shall haue no fellowship with him hereafter. It is a *Religious Religion*, when we become one *Spirit with God in Christ*.

These and other points make vp our inward Religion: God reuealing himselfe in his diuine properties, our Soules affecting and adhering to him in their answerable powers; this tyeth vs not onely for the space we are in the worke of his worship, but a-

bi-

bideth constantly in vs: The worke of Preaching, or Praying, or Praising, doe end in their time, but these inward bands are neuer loosed: This inward religion doth both set vs on worke, & quickneth in vs the outward exercise of it.

There is more fruite of one houres seruice in such a disposition, than in a yeares businesse without it. He who keepeth his heart vnder this religious disposition, lacketh neuer a manifest object to worship, nor a sacrifice to offer. Hee is sensible of God, & the very mouing of his Soule in the Conscience and sense of these bands, is a sacrifice most acceptable to God, and profitable to himselfe.

The fleshly minded doe wonder at the constant labour of the godly in Gods worship, but if they knew these religious bands, they would not wonder. Naturall actions oft repeated bring habits,

habits, and these become another Nature: Shall not the worke of Grace, which hath both infused and acquired habits, turne into a constant disposition?

This is not obtained in our beginning of Christianitie, but after long labours in the Lord. The daily tasting of his goodnesse, bringeth our hearts to such a temper, that religious disposition maketh to be our element for place, and our dyet for refreshment: It is our meate and drinke to converse with God, and doe his will: When God bringeth vs to this degree of continuall minding, loving and delighting in him, and to the sense of these religious bands with him, then our divorce with the world, and marriage with God, are neere their perfection.

93. Predo-

93. Predominant vice, and vertue.

CORruption is spred ouer the whole man, and all in man; there is neither part nor power of Soule or Body, which is not defiled therewith: According to the seuerall powers it hath names: *Originall* sinne goeth vnder one name, yet hath many branches: In one power it is *Auarice*, in another *Lecherie*, in a third *Ambition*: All these sinfull powers though they both incline to, and vrge their owne worke, yet haue they a predominant among them; a master-vice, or captaine-sinne, which commandeth both the man and all other vices in him: It is euill in it selfe and worst in the kind.

Heere is a masse of wonders; one that so many euill things in man can haue their order and respect to other, as a Captaine

a-

among Pyrats by Sea, or Brigãts by Land: Next, that all of them can submit themselues and suffer the predominant to strengthen it selfe, by their defrauding: Pride in the wretch will quite honour to purchase gaine, and *auarice* in the proud man will quite gaine to purchase honour: Thirdly that it can change with time and age, so vncleannesse in Youth, Pride in middle Age, and *Auarice* raigneth in olde Age. And most of all that it remaineth in the godly: Nature neither knoweth nor admitteth this, that two cõtraries shall dwell at once in their greatest degree, and predominion in one power of the Soule.

This is Sathans chiefe *fortification* against God & his Grace in vs: His *Posterne-doore* whereby he entreth our Soule at his pleasure: The *chaine* whereby he both bindeth and leadeth vs in captiuitie: And the *arch-traytor*

tor of our Soule yeelding to his temptations.

It is good, both to know it, and find remedy: Naturall complexion pointeth at it, what euer excelleth in our temperature, is the ordinary seate of it, but there are more infallible signes to find it out. 1. *Frequencie* of Sathans temptatiõs, because he assaulteth vs oftenest in our weakest part, and that our strongest corruption, is our greatest weaknes. 2. The *multitude* of our thoughts, for what is most in the heart, is most in the thought. 3. The end of our imaginations: Where euer they soare, it is sure, that as a weary Bird after long flying, they light on our predominant.

But the remedy of it is most needfull: 1. To watch ouer all the motions of it, with a vigilant Conscience. 2. To exercise our selues daily vnder contrary vertue. 3. To pray to God daily for

for his mortifying Grace against that corruption, that thereby we may ouer-come that master-sinne.

It grieueth God to see vs pestered by Sathan in our owne corruption: Hee hath prouided sauing remedy for his owne, and erected a counter-sconse against Sathan; and placed our predominant Grace in the seate of our predominant sinne: Grace in it selfe euery way is aboue sin; it is of a diuine Nature; but sinne is deuilish: Grace infused, is stronger than corruption, and the *New Man* stronger than the *Old*; but the principall Spirit dwelling in vs, is aboue all: The meanest Grace of God in his hand, is stronger than our predominant vice.

This profane Age hath multiplied predominants: Sensuelnesse domineereth in the fleshly man: They know not their predominant in the *kind*, in the

change,

change, nor in the *degree*. And it is a predomining Grace, to know the sorts, changes, and degrees of their vices; and oppose them by the contrary good, and vertue: It is indeede a wonderfull senslesnesse, that letteth men from feeling so many tyrants in them: Hee is a Slaue of slaues, who hath both lost his libertie, and the feeling of that tyrannie. But he is Gods free-man that remarketh all their changes, and laboureth for the dominion of Grace in himselfe: Both the Son and holy Spirit haue made that man free.

This is a comfortable experience of the Saints, to find their predominant sin subdued, that tyrant that gaue them Lawes, to take Lawes and admit his owne defrauding: This is an happy change when Grace ouer-ruleth corruption, and Gods spirit subdueth Sathan in vs. *There is no condemnation to them that*

that are in Iesus Christ, for the Law of the Spirit of life in Iesus Christ, hath deliuered mee from the Law of sinne and of death. Rom. 8. 2.

94 Phantasies Tyrannie, *and remedy*

MAny count it a foule aspersion, to bee called *Phantastick*; but nothing to be so indeede: For what is man, but a *fountaine* of *fansies, intending, affecting, desiring, apprehending, absurdities, impossibilities, impieties.* We imagine that which was neuer, can neuer, nor will neuer be: Building and casting downe, forming, & reforming, and in all, a strong apprehension of great wisedome.

It is hard to determine whether the imagination be more free to fansie follie, or wee more confident of the veritie of it.

As

As Boyes with their breath, raise bells out of a little water, and then doe pursue them in the wind: Either they doe not at all catch them, or if they doe, they are nothing in their hand: So is all fansied happinesse, it is the worke of an humorous imagination: And either neuer attained, or if it be, there is more vanitie in the obtaining, than in the want of it.

We come from imagination of our desires to a possibilitie, and from a possibilitie to a true existing, what wee earnestly desire, wee thinke it possible, and what wee thinke possible, betime we take it as done indeede: So great is the power of fansie, that though it cannot produce the things themselues, yet it can force vs to thinke that they are produced: The things themselues worke no stronger affection, than this fansied apprehension doth.

It is a Mould that can forme many strange fashions, and as other things are formed in it, so are wee our selues: Though it be in vs a restlesse power, yet we are as often framed in it, as we grant it libertie to plat-forme and fashion our Lot.

If guiltinesse were not joyned with the worke of it, it were a matter of sport to see how busie it is, to wearie it selfe and vs also: And yet it were something tolerable if it tooke this liberty in trifles, but it ascendeth euen vnto God, and our Lot in him: It presumeth both to appoint a course to prouidence, and to judge, and sentence what Prouidence hath done. It carueth for vs, according as it conceiueth our worth, and giueth a reason to vshow to count of things, as it counteth.

Wee dreame in our sleepe, and raue in our Feuers, but our fansies waking, are worse than both:

both: For we count our dreaming and raving to be such, but we count our fanlies to be wisedome: How many are dreaming and raving all their dayes, and yet neither wake of their dreames, nor coole of their Feuer, till death or some calamitie come.

Phantasies haue no fixed ends to bound them: Therefore they runne out as water on plaine ground, or aire in an open field. They are extrauagant indeed, and the inter-course betweene a vaine mind and Nothing. And what soliditie can there be in a course, betweene such two termes, as *Vanitie* and *Nullitie*! If we could hold our Spirits directly on God, and hem in all their thoughts within the compasse of his will & prouidence, wee would relieue our selues both of wearisome labour, and disappointment following.

They spend our spirit more than se-

serious thoughts, and their end is at the best, repentance of that fruitlesse labour.

They are indeede but *fansied errors*, yet they bring a *reall hurt*. They bereaue vs of the vse and comfort of our present Lot vpon the imagination of a better, and so at once worke a double discontent: One present, in not resting on our present Lot: Another to come, in counting our Lot, as a losse in respect of that other Lot, which we fansied to our selues? He who taketh libertie to desire much, and then deuoureth that large desire, by as large an hope, will neuer rest content with his present Lot, though it were to good for him.

He hath escaped the tyrannie of fansie, who is full of *Trueth* and *Humilitie*. Hee seeketh but true good, and hath drawne the portraite of true happinesse in God, that his fantasies can no more abuse him.

His

His minde cannot fansie so much seeming, or conceited good, as he findeth true good in himselfe already, by the Grace of GOD: To bee *a Childe of GOD, an heire of Heauen, and a fellow-heire with Christ*, is more than all the forged birth of out-raked fansies of earthly things.

They may breake in, and scanne some odde excellencies for him, but at once hee dasheth out these lines: He resteth so on God, and the worke of his Spirit, that fantasies are choaked in their beginning.

Whom haue I in Heauen but Thee, and on Earth I haue desired none with Thee. Psal. 73.

95. The Christians refuge.

WE liue in a dangerous time; the *fulls measure of former sinnes*, and the *ripenesse of*

of Gods wrath maketh euery houre a time for calamities. Craft and policie in Sathan, wickednesse in the world, and nothing in vs but weakenesse to resist them, driueth vs all to a necessitie of refuge.

The most part put the euill day farre from them, and are surprised by it, they are neareſt to it, who put it farthest away. Others prouide for it, but doe it amisse: They run to the *bruised reede of Egypt, and not to the Lord of Hostes.*

It is indeede a tempting of God, to neglect lawfull meanes, but it is a forsaking of him to trust in them. There is no sure refuge in the day of trouble, *but vnder the shaddow of the Almightie. Psal.* 91. 1.

Many seeke surenesse for their goods and life, but neglect their Soule. If the Soule be well secured, all the rest shall be disposed of by a mercifull prouidence:

It is fooliſhneſſe to guard them, and leaue the heart guardleſſe, if it be choked with feares, what comfort haue we in the ſaftie of theſe things? We ſhall haue no comfort, but rather griefe of them vnder ſuch aſtoniſhment: The more the heart goeth out to outward things, it is drawne the more from it ſelfe, and from God, and more guardleſſe, than if it had no guard at all.

As neceſſities try our diſpoſition, ſo danger diſcouereth our refuge, becauſe we are ready to deceiue our ſelues with conceit of confidence in God alone. Therefore, GOD ſendeth oftimes trouble to try our hearts. Rumours of trouble are as the Hunters horne, and the trouble it ſelfe as the noiſe of Dogs in the Forreſt. What euer wee run to in our danger, that is our refuge. The Soule that hath God for a refuge, runneth the firſt way to him, and abideth in him.

This

This is our beſt at all times, *to dwell in God & find him dwelling in vs*: If wee be in his ſecret, wee ſhall be ſecured, hee ſhall deliuer vs from outward troubles, and inward feares. God is our guard, and the peace of a good Conſcience is our lurking vnder his ſhaddow.

Though all turne vp-ſide downe, Pſal. 46. 2. yet hee will giue reſt to his beloued. Pſal. 127. 2. I know whom I haue beleeued, and am perſwaded that he will deliuer that to mee which I haue committed to him. 2. Tim. 1. He is a faithfull diſpoſer, and will reſtore it better than it was committed, wee committed to him a fraile and a mortall body, and an infirme Spirit, but hee ſhall render it to vs a perfect and glorious Soule and body.

96. Man-

96. Mankinds three-fold degree.

MAnkind is one kind of Creature, but Gods wisedome hath disposed him with three considerable degrees. The first in *naturall* gifts and abilitie, and so euery man hath his owne naturall and humane priuiledges; as gifts of body, of mind, and estate. The second is *ciuill*, and so euery man hath his particular calling: Some are as the Head in this Body, as Kings And others as the Breast; some as the Hand and Feete of this great Bodie. The third is *spirituall* whereby man is the mysticall Body of Christ, wherein some are as the eyes directing, as Pastours: Some the other parts of this Body according to their spirituall gifts.

It is both profitable and comfortable to take vp this triple respect:

ſpect: Euery man hath ſome place in euery of them: God hath ſo diſpoſed, that diuerſities of gifts, callings, and graces, ſerue all to make vp a comely proportion, and ſo a beautie in mankinde in euery reſpect: all naturall gifts, though diuerſe in kinds and degree, make vp a comely beautie in the firſt reſpect: All callings from the King to the grinder at the Mill, haue in their varietie and diuerſitie, a comely ciuill beautie, euery one filling his owne place, and looking to other with the reſpects both of *neceſſitie* and *helpe*: As the meaneſt calling hath need of the greater, ſo it helpeth it againe in ſome neceſſitie: And all ſpirituall gifts in Chriſt make vp the heauenly proportion of Chriſts myſticall Body.

Though mankinde be the ſubject of this wiſe ranking, yet the moſt part of men cõſider it not: They ſee no more in man, than

Soule and a Body, and outward respects in prosperitie or aduersitie. Their sight is so short, that they neither see these diuerse degrees, nor the Harmony which is among them all: Euery one answering another, and all making vp that beautie: Their thoughts herein are grosse and confused, and their carriage is all for confusion: They disturbe the order established of God, and deface the beautie that commeth of it: And so defraud others & themselues of that fruit that God offereth in the wise ranking of mankinde.

But there is some inequalitie in them, for naturall gifts are sufficient Furniture for the ciuill callings, but both the naturall and ciuill gifts doe not so rule the spirituall calling: God in things naturall hath a more presse course, to lay callings on men, as they are naturally gifted: But in Christianitie his worke is more free,

therein

therein both the gift and their place in Christ goe together, and they haue no ground nor reason from man, but onely Gods most free disposing: *Consider your calling, not many mightie, not many noble according to the flesh are called.* 1 Cor. 1.

The best fruit of this consideration is, to know our place in all these three respects, and to vse it to the good of mankinde: To be thankfull to God, who hath so many wayes blessed vs, and so we shall be most respectiue to our selues, and others in all these respects. As this third is more excellent than the other two, so is it the right disposer of them; God craueth of these lower respects, that all returne to him, but the most part sticke on themselues, and forget God: But this is the blessing of *Christianitie*, that it maketh vs worthily to carrie our selues both in our *naturall* and *ciuill* place in mankinde.

67. Mans three-fold *Perfection.*

GOD hath disgested mankinde into three seuerall rankes, but therewith he giueth three sorts of *Perfection* indifferently to all rankes: And what euer be our place in nature, in ciuilitie, and Christianitie, yet these attend them. The first is *naturall*, and that is *reason*, which perfecteth man as man: The second *acquired*, and is *Learning*, a perfection to Reason, and a lifting vp of man aboue himselfe: The third is *diuine*, and that is the *Grace of Christ*, and true sanctification, the perfection of both these Perfections.

Reason is a sort of ground to the other two; a solide wit is a good substance both for Learning and Grace: Reason enableth the soule *fundamentally*, making it capable of good: Learning enableth it ac-

acceſſorily, and *artificially*; what euer be our naturall gifts, or ciuill calling, we are the more enabled for them by Learning, ſo a King gouerneth more wiſely, the Paſtour teacheth the Word of God more skilfully, the Lawyer pleadeth more pertinently: And the meaneſt Callings are done more dexterouſly by learning.

But Grace enableth vs in both, the other with a *tranſcẽdent* perfection; the former two may be in Reprobates, and though good in themſelues, yet hurtfull to the profeſſour, and his neighbour: Great wit without Learning, is a good knife without a whetſtone, and Learning without ſolide judgment, is as the edge of glaſſe, it is ſharpe but in brittle mettall; and wit, and Learning without grace, are a body without a ſoule, a carcaſe of perfection, and a ſharp ſword in the hand of a mad man. They ſerue to deuiſe and

defend euill, and so to destroy the possessors.

Grace is meerely transcendent among the blessings of God, it translateth from Nature and maketh vs *partakers of the Diuine Nature.* 2 *Pet.* 1. Reason doth not so farre exalt man aboue beasts, or letters the learned aboue the vnlearned, as Grace doth the sanctified man aboue them both: These other differences may be counted, but this of Grace is as farre aboue them, as heauen aboue the earth.

Happie is the man whom God hath blessed with sound *Vnderstanding, light of Learning, and life of Grace:* All these three Perfections doe meete together, and rest in him, to his complete perfection.

All these deserue great respect, but not all alike: And there is a great mistaking of many herein, Grace is incomparable the most excellent, and most to be sought,

yet

yet leaſt reſpected of many. It is counted a common and baſe thing, but the other are admired for their ſuppoſed excellencie, yea, riches, honour, and the baggage of the world, are counted more excellent, and ſought more than they all: The world euer loueth that which is like it ſelfe, and miſliketh true Grace.

But he who hath the Grace of God, ſurpaſſeth the Wretch, the Ambitious, and the compleate man in Nature and Art: And is exalted to a degree of Angelike perfection. The firſt two may be in old *Adams* corruption but the third is our partaking of the ſecond *Adam*.

98. Prouidence is particular to the Saints.

ALl things are ſubject to *Prouidence*, and this is the godly mans priuiledge, that he is both

both ſenſible and conſcious of it: Grace in him maketh theſe fruitfull Obſeruations, and then diſpoſeth him with Loue, and dependance on God, who ſwayeth it ſo ſweetly to his good.

Many bleſſings it bringeth to vs, we know not how: Many are our ſeene dangers, and our dangers vnſeene by many millions exceede them, but God by his mercifull Prouidence deliuereth vs out of them all.

Though we ſee not Sathan, yet at euery moment he would ſwallow vs vp, if God defended vs not: He either withholdeth occaſions of euill, that they come not, or if they come, he reſtraineth their worke that they hurt vs not. It is impoſſible to ſee all the goodnes of his Prouidence to vs, but he acquainteth vs with ſome of them, that we may ſee his goodneſſe in the reſt.

The particular reſpect of Prouidence to the godly, may be

ſeene

seene in two speciall things: In the *furthering* of our delignes, and in the *crossing* of them: for the furtherance, how doth God tell vs that he watcheth for vs? We haue possiblie some businesse in hand, and haue necessitie of some persons, & occasions, and circumstances, and with all wee are perplexed, how these things shall be brought together: God bringeth them to our hand, we goe out full of desires, and as full of solicitude how to satisfie them. And he maketh men, time, and occasion to jumpe so together, that our desires are satisfied, and our expectation ouercome.

Oft-times at the going out of our doores, we encounter with men, & occasion longed for and desired, that our very imaginations could not deuise better opportunitie for our actions. This commeth neither of our desert nor our disposing, but of Gods mercie,

mercie, winding and turning all about to their good, who depend on him. It is his will who ruleth the world, and hath the wayes of all creatures in his hand, to dispose times, wayes, and all, so as may best fit their desires, who are at peace with him.

The crossing of our designes hath no lesse proofe of his Fatherly care; how often doe we fret in our selues, and chide men for their neglects, that bring disappointment to our designes? and yet if we can haue patience for a time, we shall finde that disappointment to our greater contentment: He blesseth vs in a meanes and way knowne to himselfe seuentold more, than if our first desire had beene accomplished: No, he turneth our chiding of men vpon our selues, and our discontentment for the first disappointment, into a thanke-giuing that we were disappointed: If we could at such crossings rest

on

on God, and perſwade vs, it is for a better in that ſame point wherein wee are croſſed, wee ſhould finde in the end our expectation to be the worke of his owne Grace.

Searcely ſhall a day goe ouer without ſome occaſion of this Obſeruation: If we marke it not, we are vngratefull to ſo particular and gratious Prouidence: If we marke it aright, as *furtherances* ſhall giue vs contentment, ſo theſe *diſappointments* ſhall giue vs patience, till a double contentment come.

99. The ſight of a new *and a better world in this old & bad one.*

WEE are called vnto, and doe profeſſe a Pilgrimage in this world, but how few doe either vnderſtand or practiſe it? Some profeſſe a contempt

tempt of it, and yet oft-times are courting its applause by that contempt.

He is as well a slaue of the world, who thirsteth her applause, as he who courteth her vanities, and that farre more; because her applause is her vainest vanities: And others possiblie shift themselues both of her vanitie and loue, and yet are not fastned on a better. He is foolish who looseth one thing, and findeth not another.

But the truely godly man, seeeth and followeth a better world in this wicked one, wee haue in this visible world, an Heauen, and Starres, Earth, Aire, and Creatures for our temporall vse: But the spirituall eye taketh vp an higher one: He seeth God for his *Sunne*, and from his Face taketh his *Light*, from his Loue his *Warmenesse*, from his Presence his *Seasons*: It is light and *Day*, when he shineth on our Soule in the

the Face of Christ: It is *Night* and horrible darknesse when he hideth his Face. The course of his times, run not as in the world: The heauenly day may fall at the midst of the naturall night, and heauenly Summer and Harueſt in the midst of the naturall winter. Euen at mid night it is mid-day, in that Soule where God maketh *our reines to teach vs knowledge.*

All Seasons are numbered by his Face distinctly: The earth of this world, is the Rocke of Sion, Iesus Christ. No stabilitie or rest to the Soule, but in him: The Aire is the sense of his Fauour and the comfortable Creatures are his Saints, who walke with him in righteousnesse and holinesse.

This heauenly world is better, than that visible one, and will remaine when the other is destroyed: It is a strange conceit in them, who by an odde Prospect, seeth

an

an earth, and cities, and men in the Moone: That fiction and fanſie is verified in this Truth: The ſpirituall man ſeeth this heauenly world in the temporall one.

And with that ſame light, he ſeeth an helliſh world in this viſible one: For what is Sathan abuſing the world, and leading it in euill? but erecting of a world of his owne, in the defacing of this created world.

Theſe are ſolide grounds, to make vs ſtrangers on earth, and Burgeſſes in Heauen, when we take vp theſe worlds diſtinctly: And the more clearely wee ſee them, there will be leſſe difficultie to forſake the euill, and ſeeke the good one: Let the men of this world reckon their Seaſons, Times, and Occaſions by this world that they ſee: Our reckoning is better and ſurer by that ſupernaturall one. They change their *Almanackes* from time to time:

time: But our Sunne of Righteouſneſſe ſhall diſtinguiſh our Seaſons, and ſhine vpon vs both in this life, and in Heauen.

This ſight is the worke of a new light, and is to be found onely in the new man whom God hath ordained for the new Heauen and for the new Earth: His *Calender* is neither directed by Starres in Heauen, nor Tydes in the Sea, nor Horologes on the Earth: His *Sunne* and ſtarres is Gods Face, his Tydes are the ebbing and flowing of the influences of Grace: And his *Horologe* the ſecret, yet the ſtrong motions of Gods Spirit, ſhewing the increaſe of Grace in its owne periods, though the motion of it be often hid from vs.

This Earth is a kinde of meane betweene Heauen and Hell, and yet both of them haue their image and beginning in it: We are called to forſake the euill, and ſeeke the good, and what worſe than

than Satan, and ſinne, and the wicked? And what better than GOD, his Grace, and his Saints? If we ſee theſe diſtinctly, we ſhall be the more enabled to moue our ſelues from the euill to the good. This ſight is the worke of Grace, but the naturall man taketh all confuſedly, he neither ſeeth nor ſeeketh better than the world: And if he make any diſtinction, it is falſe, he forſaketh good as an euill, and cleaueth to euill as his happineſſe.

100. God is the dwelling *place of the godly Soule.*

EVery Creature hath his own element and reſt, for *dwelling ſecuritie*, and *delight*; therein they are both frequently, and pleaſantly: It is a meanes to try our ſtate by our reſort and reſt: The Worldling is euer in the world; there is no difference betweene him

him and the Earth, but that the one liueth, and the other doth not; and this that liueth is worſe than the other, becauſe he liueth in ſinne.

The godly Soule reſteth on God, in all buſineſſe it looketh to him, and all the thoughts of it end in him: to him aboue all it returneth, and reſteth pleaſantly in him, and from him it cannot be rent: All beeing and buſineſſe out of him, is a vexation, and our greateſt labour is ſweete by this onely, that it goeth to him, and is acceptable to him.

God dwelleth in that Soule that cannot reſt but in him; he hath loued it from eternitie, and called it in time to himſelfe, that is ſo taken with him and his delights: No randevous is ſo known to any Creature, and vſed of it, as God is to that ſoule that reſteth in him.

A proofe of this reſt, is God reſting in vs: In all the world he found

found not rest but in man: When he created the Heaven and the Earth, all Beasts and Fowles, he rested not till he created man, his *Benjamin*, his last Creature in worke, but his first in affection, there he rested as in the end of his Creation.

His delight is to dwell with men, and among men with the godly, for them onely of all mankinde hath he assumed to vnion in Christ. If we finde him dwell in vs, then surely we dwell in him, and we may easily know *if Christ dwell in vs, except we be Reprobates. 2 Cor. 5.*

There is great wisedome in choosing the best Lodging: We lodge now conueniently in our Bodie, but at Death it will cast vs out, and the world our pleasant House will decay: We rest now in our contentments, but must flitte from them.

But God can neither decay nor cast vs out, and at Death we shall

shall still abide in him: We neede not then flitte from him, but ascend, and be more joyned to him: Wee cannot haue Tabernacles here, nor abide, no, not in the beginnings and growth of Grace, which is now our contentment, but shall be received, and abide in euerlasting Mansions that are in him.

Man naturally inclineth to two things, his *beginning* and *end:* His beginning recalleth him by right of his *Originall*: The fishes will visite the place of their spawning yearely: And men of sorry health, returne to their natiue soyle; as the ayre which they tooke in at their birth, gaue them the first outward matter of their naturall Spirits, so the vse of it may bring them backe againe to their first integritie: The end calleth vs to it, by right of *Perfection*: the prise of the runner, and the house of the Traueller, are earnestly desired. So is it to

the godly: Our beginning in Grace, is in God: *The Riuer of liuing waters flow out from the Sanctuary from vnder the Throne of God, and the Lambe.*

The Grace of election hath no latter beginning than eternitie, nor lower descent than Heauen, and turneth vs vp to it againe: The waters of life which Christ giueth vs, shall be *a fountaine in our bellie springing vp to life eternall.* How can it in our bellie spring vp to life eternall? But because it lifteth our hearts to God in Heauen.

The Soule which so adhereth to God, is more in him, than in the body, which it quickneth: both because it goeth gladly out of it selfe, to be all in him; and next, because it cannot dwell in it selfe, but because of him; it can better dwell among Monsters in the Desert, than in it selfe without him: And thirdly, because when it is lost in sinne and secu-

ritie,

rule it seeketh and findeth it selfe more in him, than in it selfe: When we may say to him, *O thou whom my Soule loueth!* All these sorts and degrees of vnion with him are found.

The bosome of the mother is a kindly rest to the Babe, both for sleepe in health, and recouery in swarming; that naturall heate wherein it was formed, doth kindly cherish that life, that proceedeth of it: When we lye alwayes in the bosome of God, and are warmed by the sense of that sauing loue in Christ, we are both sensible of the vertue of our beginning, and of the first fruits of our end.

The *Needle* of the *Dyall* standeth not but towards the *Pole*, so doth the godly Soule to God. If the secret vertue of a small stone can so moue iron, shall not the Rocke of *Sion*, Christ Iesus, the *Miracle of loue*, draw our tender louing hearts vnto him.

How securely shall we contemne all other things, and rest sweetly content in him, vnder the sense of this his drawing and vniting vertue, expecting that happines, which his sauing Loue procureth to his Beloved: *Returne now, O my Soule, to thy rest, and abide in it, for God hath beene, and will be for euer beneficiall vnto thee.* Amen.

Psal. 116. 7.

FINIS.

A RESOLVTION FOR DEATH,

written vnder the ſentence of DEATH, in the time of a painfull Diſeaſe.

And now publiſhed for their comfort who ſtudy to *approue themſelues to God.*

And to aſſure all that liue the life *of the Righteous, that they ſhall die the death of the Righteous.*

By the ſame Author. *M. W. S.*

PHIL. I. 23.

I deſire to be diſſolued, and to be with Chriſt.

LONDON
Printed by *Iohn Dawſon*, for *Ralph Mabb.*
1629.

A

Philip. 1. 21.

Christ is to vse both in Death and in Life aduantage.

Luk. 2. 29. 30.

Lord, now lettest thou thy Seruant depart in Peace, according to thy word.

For mine eyes haue seene thy Saluation.

1 Cor. 15. 55. 56. 57.

O Death, where is thy Sting?

O Graue where is thy victorie?

The sting of Death is sinne, and the strength of sinne is the Law.

But thankes be to God, which giueth vs the victorie through our Lord Iesus Christ.

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FINIS.

A
RESOLVTION
FOR DEATH,
written vnder the
sentence of Death,
in the time of a pain-
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Decem. 1627.

And now published for their
comfort, who studie to ap-
proue themselues to God.

I.

WHy should I feare DEATH when it approacheth? It is the way that I desire to go; I passe Natures necessitie in *Adam*

dam that hath ſubjected me to mortalitie, and come to the priuiledge of grace in Chriſt, which hath deliuered me from the curſe of it; I ſay not, I make me readie for Death, becauſe I *muſt* die, but becauſe I *would* die: Long haue I thought on it, & earneſtly longed for it; if I ſtagger and feare at his approach, my deſire hath either beene foolish, or my Spirit is faint.

2. The grounds of my deſire are 1. Preſent miſerie. 2. Next future Glorie. 3. And the worke of God in me, concerning them both.

3. My Miſeries are great in the weakeneſſe of a mortall body, a lump of earth, buſying it ſelfe and me about it ſelfe: For Eating, and Drinking, and Clothing, and Reſting; it ſpendeth the Time, and it ſelfe, and wearieth the Spirit.

Fraile is this lump that hath an hourely neceſſitie of ſo fraile things, and the neceſſitie ſo great, that

that the paine of it is intolerable, and the easing of it by meanes conuenient is wearisome, and that ease beginning with ending, and ending in the beginning: Scarcely is it refreshed, when it hungreth and wearieth againe.

One necessitie sendeth it to another, and the satisfying of one bringeth on another, and that same that was now eased, returneth shortly. If I satisfie Hunger and Thirst, Drowsines calleth for Sleepe; if I refresh it by Sleepe, Nakednesse must be couered, and scarce haue I couered Nakednesse, when new Hunger calleth for Refreshment, & Refreshment sendeth me to Sleepe againe.

Weake is that Life, that needeth so weake meanes. Clay layd to Clay, Dust vnto Dust, and the shadow of Death a refreshment of wearines. Our nourishment is but dust, & our sleepe an image of

of Death, and Death in the end muſt diſſolue that duſt that ſtandeth vpon ſo baſe pillers, and is ſo oft wrapped vp in the image of it.

Though the firſt worke of our nouriſhment, be to ſuſtaine the bodie in life, yet in a ſecond worke it furniſheth matter of diſeaſes, and ſo of Death: And though our Sleepe in it ſelfe refreſh vs, yet it is a preſage and an earneſt of a longer ſleepe in Death.

If Sickneſſe faſten on the Body, for remedy thereof, I take on another diſeaſe: Medicine is indeede a gift of God, a neceſſitie to Nature, an enemie to the corruption of it, and harſh and vnpleaſant to the integritie of it; yet when I render my ſelfe to it, I embrace a leſſer Death for auoyding a greater: One dolour is a remedie to another dolour. And all is but an off-putting for a time. Mortalitie is ſo ſeiſed in the

the bodie, that our life is ſtollen through innumerable diſeaſes and deaths, and in the end an yeelding to Death. This is the *miſerie of a mortall bodie* in the circle of daily and vnauoydable neceſſities, and at laſt in deſpite of all their ſupplies a neceſſitie of Death.

4. The Soule is more burdenſome in this lumpiſh bodie, rent asunder with corruption and paſſions, their diſtreſſes more oppreſſing it, than theſe paines did the bodie: It is now forced with temptation, if it be ſtrengthened, it is in danger of pride for deliuerie: The remedie of one temptation is turned into the matter of a worſe: The naturall powers in their worke doe trouble it, the Imagination runneth out in fanſies, the Mind in inquiring is vexed and tortured by ſcruples: The Will in inclining, declining, and ſuſpending, is not ſo much delighted with good, as croſſed with

with the euill obiect, and that worke of it is a toyle to it selfe, and to vs: The Affections set contrary, Feare, Sorrow, Hatred tormenting vs; and Hope, Ioy, and Loue, busying vs more in their obiect suspended, remoued, hurt, or destroyed, than they doe in the enjoying of it: Neuer any of these sweete affections is in vs alone, but their contrary is fixed on them; while we are in hope or joy, and enjoying of God, we feare to lose that joy, and sorrow commeth in with that feare.

But the torment of temptation is intolerable, that Sathan doth so far preuaile in vs as to stir vp our inbred corruption, and that our corruption doth yeeld to him, and we our selues in a perpetuall trouble either watching euery temptations that they surprise vs not, or resisting them when they are moued, or repenting for them, when they haue

haue preuailed to our insnaring.

And the Conscience aboue all set on a continuall worke, to direct vs aright in all our wayes, to try our obedience to her direction, and if we haue failed, to torment vs in our arraigning before Gods Tribunall, and the feare and sense of his wrath to come.

How can I either delight to dwell in this Body, or carry about so grieuous a burden as this? A vile prison, an hole of Serpents, and Cockatrices: A body of earth, and a body of sinne, and death in it, a masse of corruption euer stirred of Sathā, and breaking out of it selfe: Heere is a burthen insupportable, a labour without end. The sense of it selfe is enough to the sensible Soule, to mourne for abiding in it, and to cry, *Woe is me that I abide so lang in Mesech, or dwell in the tents of Kedar*, And *miserable man that I am, who*

who ſhall deliuer me from this body of Death.

It is impoſſible that perfect happineſſe can lodge in ſo miſerable a creature: It craueth a Soule and body perfect and free of all euill, therefore I muſt be diſſolued ere I be perfected, the Soule purified in God from all ſinfulneſſe, and the body refined in the earth from all frailtie; and ſo the whole man freed of all miſerie: Though fleſhly Selfeloue ſometimes blind me, to deſire to abide in this body, yet a better loue of my ſelfe in GOD, biddeth mee deſire to be diſſolued, that I may bee perfected. The greater light, the greater libertie in viſiting theſe Manſions in Heauen and adoring my God, who hath prepared them for mee: The greater libertie, the greater deſire to be out of this body, wherein ſo long as I dwell, I am abſent from God, and theſe Manſions where

where I long to enjoy him: *This is the miſerie of a ſinfull Soule.*

5. And though our Soule had peace, and our body conſtant health, yet our Lot is vnder continuall changes. Our Husband and Wife, Parents and Children, Friendes and Familiars are ſubject to Sickneſſe & Death: Our name is ſubject to Infamie and Calumnies: Our goods layd open to mens deceit or violence, and to Gods moſt free and juſt Prouidence. They are either with-holden from vs, or taken from vs, or if they remaine with vs, they decay. So we are either chaſtened with a ſimple want of them, or a loſſe, or a change.

Our Lot in it ſelfe, is a bleſſing of God, but this change and decay is a matter of griefe & feare: As though God did augment our Lot for this end, to augmēt the marke for his Arrowes, and the matter of our griefe.

There

There is nothing whereof we can say, that either we shall haue it long, or in that same state wherein it is now. It is either subiect to want in measure, or change in standing: There is none houre, wherein we are not either vnder a sorrowfull remembrance of Calamities past, or vnder sense of some present, or vnder a fearefull foresight of Calamities to come. *This is the miserie of a changeable Lot.*

All those miseries God hath layd *vpon man, to humble him thereby, Eccles.* 1. 13. and to make him weary of this present life. *For man that is borne of a woman is of a short continuance, & full of trouble, Iob* 14. 1. *He is borne to trouble, as sparkes flee vpward, Iob* 5. 7. If wee found full and constant prosperitie heere, wee would desire to remaine in this life. There is neither necessitie nor desire of a better life in them, who find all things

things according to their heart in this life: But God hath so tempered the Cup to his dearest Children, that it hath more gall and worme wood than honie, and more sowre than sweete.

Our life is short in it selfe, and made shorter by grieuous Calamities: If wee count onely that time for our life, wherin wee haue beene free of feare, of sense, or memory of euill, it will bee shorter than the naturall course of life, if all be well examined; scarcely shall the best liuing finde so many peaceable houres, as his naturall life hath dayes.

God knoweth that naturally we are giuen to nest in the world as birds: To roote in it as Trees, and sit fast in it as Rockes. Therefore he changeth our Lot, and crosseth our contentment, that he may bout loose vs and keepe vs loose from the Earth.

But for all these miseries in

this life, God hath prepared a remedy: Our life in Heauen ſhall relieue vs of them all. There ſhall be no tempter nor temptation without, nor corruption within:

7. No paſſion nor perturbation for any occurrent: There ſhall be none ignorance nor errour to leade vs wrong: No perplexitie, or feare, or ſorrow, neither any thing that may trouble the peace or joy of the heart.

The Soule ſhall ſee God immediately, and perfectly, and be filled with loue and heauenly affection, with that ſight, it ſhall enjoy God, and rejoyce in that perfect enjoying, and reſt as in the deſired end, in a glorious Peace. *This is the happineſſe of a glorified Spirit.*

8. This fraile body ſhall bee no more mortall, but clothed with immortalitie: It ſhall be no more groſſe and earthly, but ſpirituall and pure: No more lumpiſh and heauie, but light and nim-

ble

ble as the Eagle in her flight: No more darke and obſcure, but ſhining in glory, as the Heauen and Starres: No ſickneſſe and death, but a continuall and conſtant health: There ſhall be no need of meate to ſuſtaine it or of Phyſicke to reſtore our hurt health, but all neceſſities remoued: As they ſhall be cleare as the Heauen, ſo more enduring than the Heauen according to the Body of Chriſt, *who ſhall change our vile bodies, and make them conformable to his glorious Body. Philip.* 3. 21. *This is the happineſſe of a glorious Body.*

Our Lot ſhall be then ſecured, becauſe it is all in God, and is God himſelfe: There ſhall neither be lack of any conuenient good, no ſorrow for loſſes, no feare of change, and decay of our ſtate: No Theefe ſhall be there to ſteale, no Couſner to deceiue, no tyrant to oppreſſe. God who hath bleſſed vs with it, 9.

it, shall maintaine our Loue, and that in a place most secure from violence or changes. Vanitie and changes are onely vnder the Heauen, but aboue it, there is no change at all. This is the *happines of an vnchangeable Loue*: Then all things shall agree well: A glorious person, inuested in a glorious estate, a glorious place, and that eternally.

10. Thy worke in mee about these things, is wonderfull, O LORD, thou hast not suffered me to be a stranger, either in the miseries of this life, or in the joyes of Heauen: Thou knowest

11. that feeling is more forcible, than speculation, & Experience more strong than consideration, and therefore hast acquainted me with them.

Often haue I found the frailtie of my body, but now more than euer, for now *my reines are full of burning, and there is nothing sound in my flesh.* I am

weak-

weakned and ſore broken, I roare for the very griefe of mine heart. Lord, I powre my whole deſire before thee, and my ſighing is not hid from thee. Mine heart panteth, and my ſtrength faileth mee, and the light of mine eyes, euen they are not mine owne. Pſal. 38. 7. 8. 9. 10. Painefull nights haue beene appointed vnto me. If I layd mee downe, I ſayd, When ſhall I riſe? and meaſuring the Euening, I am full of toſſings till the dawning of the day. When I ſay, My Couch ſhall relieue me, and my bed ſhall bring comfort in my meditation; Then feareſt thou me with Dreames, and aſtoniſheſt me with viſions. Iob. 7. v. 3. 4. 13. 14. The ſorrowes of the Graue doe compaſſe mee about, and the ſnares of Death ouertake mee Pſal. 18. 5.

As for my Spirit, I haue found therein great exerciſe all my life-time. Sathan euer lying in wait to enter by his allurements and 12.

my corruption ready to yeelde to him: My Conſcience at her beſt, watcheth ouer Sathan to marke his machinations, and ouer my corruption that it yeelde not: And when I fall, checking me till I repent.

Since I knew thee, O Lord, and the power of thy Grace, I haue beene rent by a continuall ſtriuing. 1. My paſſions fighting againſt other. 2. My paſſions againſt my reaſon. 3. And my Conſcience againſt them all. I know all theſe diſcords may be in the naturall man, yet are they ſtronger in the renewed man, becauſe of greater light diſcouering, and Sathans more bitter purſute: And the tenderneſſe of Grace, impatient of ſin. 4. And aboue them all, the battell betweene the fleſh and the Spirit, euery one of them luſting againſt another.

This hath beene mine exerciſe ſince I renounced the world:

Be-

Because these three Children, Faith, Hope, and Loue, doe not worship the image of Popularitie, and Vanitie, that is adored by the world: Therefore, Sathan held them in the Furnace, and heateth it seuen-fold, both in the worlds reuenging humour, and in the rage of my curbed corruption, breaking out in passions.

As for the Lot wherewith thou hast blessed me, I haue beene cõtinually exercised in it. Scarcely can I find any of thy blessings, wherein thou hast not afflicted me: There be few sorts or degrees of crosses, wherein thou hast not schooled me: What *Salomon* preached of the vanities of the world, thou hast in some measure taught me by deare Experience. 13.

So that I may justly euen in thy presence vse the words of thy deare Prophet *Ieremiah*, *I am the man that hath seene affliction in the rod of his indignation: My*

flesh, and skinne hath he caused to waxe old, and he hath broken my bones, he hath hedged about me, that I cannot get out: He hath made my chaines heauie. Also when I cryed, he stopped out my prayer. He hath bent his bow, and made me a marke for his arrow. He caused the Quiuer of his arrow to enter into my reines. He hath filled me with drunkēnesse, & made me drunkē with wormwood. Thus my Soule was farre from peace, I forgot prosperitie, remembring mine affliction and my mourning, the wormwood and the gall, my Soule hath them in remembrance, & is humbled in me. I haue borne the yoke from my youth, and sat alone, and kept silence, because I haue borne it. Lament. 3. v. 1. 4. 7. 8. 12. 13. 14. 15. 17. 19. 20. 27. 28. And now I am afflicted, and at the point of death: From my youth haue I suffered thy terrors. Psal. 88. 15.

I protest by our rejoycing which

we

we haue in the Lord Iesus Christ, I die daily. 1 *Cor.* 15:30. *Alwayes bearing about in the bodie, the dying of the Lord Iesus, that the life also of Iesus might be made manifest in our bodie.* 2 *Cor.* 4.10.

So thou hast fed me with the dyet of thy deareſt Children, both to fit me to a publicke Miniſterie, that I might ſpeake of thee and thy wayes, not from any humane teaching, or abſtract ſpeculation, but as being taught of thee by deareſt Experience. And to worke in me a loathing of this life, wherein euery day bringeth a new griefe to the godly. Herein thou haſt giuen me the juſt Commentary of that Text which all of vs can reade or rehearſe, but few doe practiſe. *He who will be my Diſciple, let him renounce himſelfe, and take vp his croſſe daily and follow me. Luk.* 9:23.

Is not this enough, to chaſe Thee from the Earth, O my Soule? Miſeries made *Pagans* to 14.

desire death, but they saw not a Glory to come: God hath enlightned thee in the face of Christ, thou knowest that there is Glory layd vp for thee in the Heauen, thou beleeuest it, hopest for it; thou hastasted it, and art vnder a longing desire of it.

Call thy selfe to minde of the dayes of olde, when either a sense of mercie, or more vsually affliction sent thee to God; did he not then *allure thee, to the Wildernesse, and speake to thine heart, Hoseæ* 2. 14. Wast thou not then vnder his liberall hand, as a small vessell vnder a large Fountaine? Did not his joyes so abound in thee, that thou couldst neither receiue them all, nor keepe them in the measure that thou receiuedst them?

Tell me what was then thy comfort? Thy God so sensible to thee, in that diffusion of his loue, that thou wast in a sort drawne out of thy selfe, at least drawne out

out of me: Couldſt thou either holde thine affection off God, or containe it when it returned to thee? Couldſt thou lodge it, or God that it brought with it? or that ſenſe of him, and joy that it reported to thee?

Did not thy bodie partake of that thy joy? with a ſweet complacency it reſted on that ſenſe, and was glad to be ſo honoured, as to be a lodging of a Spirit, which had ſo ſweete and friendly an intercourſe with GOD. When his loue ſhed abroad in thee, could not abide in theſe bounds, whether was thy griefe greater, that ſo good a GOD ſhould be at any time diſpleaſed by thee, or thy joy, becauſe he was then reconciled to thee? Then at once were the deepe groanes both of griefe and joy, but more of joy than griefe; and of joy for that holy griefe, for offending ſo good a Father.

If thou remember theſe ex-

ceſſiue joyes, why doeſt not thou make good vſe of them? They were not giuen thee for that time onely, but for this that is now: What were theſe taſtes and firſt fruits, but as the Wine-Grapes that the Spyes brought out of Canaan? They were ſo great, that they could not beare them in their hand, but were a burden to two men: When theſe two ſenſes of ſpirituall *joy*, and Son-like *griefe* reported their burden of an exceſſiue ſweetneſſe, was not that a taſte of the fruit of Canaan? If a Cluſter of that Land be ſo ſweete, ſo great to thee; What ſhalt thou find when thou entereſt into that Land?

How canſt thou but loue that Land, that hath ſuch fruits, and long for the fulneſſe of that fruit that is ſo ſweete to thy taſt, when thou waſt vnder that ſenſe, thou waſt more in God, than in thy ſelfe, and more in Heauen, than on Earth: Since the remembrance

brance of it doth both present the Image of it, and waken it selfe againe in thee.

Be of good courage, enter and possesse the Land. God hath discouered it to thee from the top of *Nebo* and *Pisgah*: Thou hast tasted the fruit of it by the report of the Spyes: Lay hold on it by the hand of thy loue, and longing desire: God hath cast downe the walles of *Iericho* before thee, and hath wounded the world, the sonnes of *Anak* at thy conuersion, and daily is killing the sonnes of *Harapha*, in thy dayly battels.

Be strong, and goe forward, for God is before thee. Consider by the satietie of the tastes, how great a satietie thou shalt haue in Heauen, when the smallest blinke of Gods face made thee patiently to beare and forget thy greatest affliction, what shall that full presence worke in thee? *In his presence is fulnesse of joy,*

and at his right hand are pleasures for euermore. Psal. 16. If thy taſt be vpright, thou canſt not but long for thatfulneſſe, thou muſt welcome the Meſſenger that calleth thee to it.

15. How can I but long for a change betwixt two ſo contrary eſtates; preſent miſery grieueth me, and future Glory gladdeth mee in hope. The Earth thruſteth me from it, and the Heauen alloureth and draweth me to it. Who can indure ſuch a violence of an out-thruſting Earth, & alluring Heauen? Sathans ſnares doe vexe me here beneath, and the ſweetneſſe of Chriſt pulleth me aboue.

Naturall miſeries made naturall men to deſire Death, and ſhall I not deſire it more, who haue an hope and ſight of Glory which they knew not. I will not be as a Meteor in the Ayre betweene them two, but I reſolue to leaue the Earth, that I may goe to Heauen.

Who

Who can either delight to abide in ſuch an Earth, or refuſe to goe to ſuch an Heauen? All things here inforce a remouing: Our life a wearisome journey, our walking in it laborious, and it ſelfe a way, and not our end: And while we are here, we are abſent from God. But in Heauen all is contrary; our life ſhall be pleaſant without labour: It is our end, and not the way: Our home in the preſence of God. This is ſufficient to chaſe thee from Earth, and ſet thy deſires on Heauen.

Art thou walking in the valley of the ſhadow of Death? yet feare not euill, for God is with thee, and in thee, and thou in him. Can a man that is in God die the death? No more than Life can die, can that man die that liueth in God: As we are in Christ, we are in life, and that life of his, euen himſelfe can not die, ſo farre art thou from dying in 16.

in him at death, that thou liueſt more by death, and in it, than before it. None can take that from me on the Earth, which God is keeping for me in Heauen: My life is not in this body, nor in the world, but in God in Heauen. *It is hid with Chriſt in God. Coloſſ. 3. 3. And the life that I liue, I liue by the Faith of the Sonne of God. Gal. 2. 20.*

My death commeth not ſo much of paines, thruſting mee out of this bodie, as of that life and fountaine of it in God, ſucking and drawing my Soule to it; and that not to ſlay or deſtroy it, but to quicken and perfect it.

Conſider thy ſelfe, art thou not rooping and dying in this life, when ſinne liueth in thee, and ſtayeth thee from good, and compelleth thee to euill? The Bodie though an helpe, as it is bored through by the windowes of fiue Senſes, yet it is an hinderance to thy proficiencie and per-

perfection of knowledge and doing

A Cage suffereth the Bird to looke through the wyres, yet it is a prison to keepe it from libertie: When thou art loosed from that cage, thou shalt haue greater light in libertie.

As Christ himselfe ouercame Death, so will he doe in me; Sathan did hound it at him as his last and most fearefull mastiue, but he destroyed it; they went together in others gripes to the graue, but Christ did strangle it in his owne dungeon: He arose, and left it behinde him, as a conquered and triumphed Enemy, he did not that for himselfe, but for vs his owne Bodie, and will doe it in euery one of vs in our time: Hee fulfilled the Law, tooke away Sinne, satisfied Gods Iustice, and so brake the jawes of Death. 17.

Shall I then feare to follow such a Captaine? He hath made death but

but a carcase of an enemy, I haue neither to feare in it, Sinne which is pardoned, nor Law which is fulfilled, nor Iustice which is satisfied: It is a Serpent without the Sting, a Gyant without bones or armes, though it swallow me vp in a naturall dissolution, it shall cast me out as the Whale did *Ionah* in an immortall condition, when this mortalitie shall bee swallowed vp of life.

When *Dauid* had killed *Goliah*, the Israelites ran as fast to see him, as they fled before from him, being aliue: Doubtlesse they contemned that sometimes terrible Gyant, they trod vpon him with their feete, and cut him with their swords: They did that securely, because he was dead: He who was euen now the matter of their feare, his liueletse carcase is turned a matter of their contempt, and his death a cause of their joy.

Death may separate thee from this

this bodie, but rather from God
nor his life in thee, it shall the
more vnite thee to him, and this
bodie that dyeth by thy depar-
ting, shall liue in Death. It dyeth
as a creature, the part of such a
one, but it liueth as a member of
Christ, and the Temple of the
holy Spirit: both because it is se-
parate from all spirituall corrup-
tion of Sinne, and quickened spi-
ritually by the holy Ghost, who
departeth not from it, and in the
Spirit of Iesus, who remaineth
our Head, euen in Death.

vnite the

And lastly, because thou my
best part shalt be in liberue with
God. Death may destroy natu-
rall life, but not the Spirituall,
neither in Grace nor Glorie: It
can seise on no more than I had,
when I sinned in *Adam*, I got
nothing then but a sinfull body,
but now in Christ I haue a new
bodie, created to his Image, who
is Life it selfe, and so farre is it
from either destroying me, or dis-
soluing

ſoluing my vnion with him, that it both ſaueth me, ſetting me at libertie from ſinne, and perfecteth mine vnion abſolutely with him.

It ruſheth indeede furiouſly on me, but gripeth nothing but my ſhadow; I am in God in Chriſt, as I am beloued and choſen, called and ſanctified. As I am ſuch, Death cannot finde nor gripe me: While he gripeth nothing but this body of duſt, as *Potiphars* wife laying hold on *Ioſeph*: I goe to God, and leaue my garment in his hand, I am dead to the world and ſinne, and my life is hid with Chriſt in God, & when Chriſt my Life ſhall appeare, then ſhall I in Soule and Bodie appeare with him in Glorie.

Ponder thine owne eſtate, and thou ſhalt find what I ſay: Haſt thou not dyed to the world, and left it, before it left thee? And haſt thou not left thy body before it leaue thee? If thou hadſt not

not come to God, till the world had forſaken thee, and thy body chaſed thee out, he had found juſt cauſe to forſake thee, and ſend thee backe in diſdaine to theſe thy beloued falſe friends.

But now ſince in thy proſpetitie thou renouncedſt the world, and in thine health and ſtrength, thou wentſt daily to God, chooſing rather to be in him, than in thy body: Surely he will welcome thee: That is a token of thy liuing in him, and his liuing in thee.

Marke how thou haſt euen in this life preuented the buriall of thy body: Haſt thou not with *Ioſeph* of *Aramathea* hewen thee a Sepulchera in the Rocke? And crept in by the holes of that Rocke that was pearced for thee? How oft haſt thou gone in by theſe wounds of Chriſt to his heart, by his ſuffering to his loue, and the loue of God in him, and waſhed thy ſelfe in 18.

in the blood of his satisfaction.

19. Hast thou not also prepared the fine Linnen, and wrapped thy selfe in the winding-sheete of his righteousnesse? Thy sinnes are buried in the Seas of his mercy, and thy selfe is hid in him, before euer thy body be layd in the dust.

And hast thou not prouided Oyle for thy Lampe, that when thou goest out of this body, thou wander not in darknesse, but enter streight way into Heauen? All thy care in this life hath bin to get Oyle, & to make it shine, to find light, and walke in that light.

The Rocke, thy Sepulchre hath inclosed thee, the Linnen of his Righteousnes couered thee, and that burning Oyle in thy Lampe shall not waste, till thou enter into Heauen: Since God euen thy God, hath anointed thee with some measure, of the Oyle

Oyle of gladnesse, hee hath prepared thee for his Heauenly buriall, and the smell of his Oyntments, powered out on thee, hath wrought a distaste of all worldly pleasures.

Foure speciall things bring solemne joyes in this life, and if we be in Christ, they all meete in vs at Death: *Birth, Mariage, Triumph*, and *Coronation*: Death *is my best Birth day*: If the childe in the womb knew that he were comming foorth to a free light, he would not weepe at his birth, but Nature in him taketh his deliuery for destruction, and so maketh him mourne at the just cause of his joy: My first birth brought me out of the prison of the wombe: My second brought me out of Nature and Sinne: This third and last, shall bring me perfectly out of the world and all misery. 20. 21.

It is my *Mariage day with Christ* mine Husband, hee hath loued

loued me with euerlasting loue, and betrothed me to himselfe, in righteousnesse and trueth: And our Bandes are daily proclamed in his worship, his Gospel preached is the signification of his loue on his part, and our Prayers and desires are the signification on our part: since I am glad of the Match, and rejoyce at the proclaiming of these Bannes, why should I feare at the solemnizing of the Mariage?

God sendeth our Pastors, as *Abraham* did his seruent to choose a wife to *Isaak*: These Messengrs haue found me continually about the well of liuing waters: The sight of *Abrahams* riches, euen the choise Graces of God, haue wonne mine heart to *Isaak*, and I haue gladly condescended to forsake all, and goe to him: Though I finde him at the Euening and Sun-set of my life, I shall enjoy with him an euerlasting day of heauenly con-

tent-

tentment. *Esther* was not sorowfull, but rejoyced to be taken by *Ahashuerosh* to wife, and should not I rejoyce when the Lambe of God, Christ Iesus sendeth for me?

It is a *glorious triumph*: *David* was glad, when he heard the people sing of his victorie ouer *Goliah*, and shall I not rejoyce when God hath trampled all mine enemies vnder my feete, when the deuils are howling for their defeate, and the good Angles and Spirits doe welcome me with joyfull Acclamations: It is more seemely that I put in my part with the glorious Spirits in the heauenly harmonie, than with the euill ones in howling: To be dashed in Death is to let the present victorie goe out of mine hands, Sathan shall then ouercome mee when I am triumphing ouer him: And while I am breaking his power, his policie supplanteth me, if I 23.

be dejected for that which is my glory.

24. It is my *Coronation day*, why should I be ashamed of it, *Ioseph* and *Mordecay* were not so base minded, as to sorrow at their preferment, and why should I not rejoyce at this my greatest exaltation, to be taken up to heauen, and honoured to an equalitie with Angels, and conformitie with Christ?

25. Arise therefore (O my Soule) and make thee ready for thy last birth day: Come forth of this Body wherein thou dwellest, and out of this greater Tabernacle from this visible world, and goe to God: So long as thou art inclosed in the straite bounds of the creature, thou canst not enjoy freely thy Creator. Arise & make thee ready to meete thy Bride-grome, he is comming to thee, and his reward is with him, prepare thy Lampt, powre out thine Oyle, make thee ready

ready to meete him, who is comming to thee, and hath wooed thee to himselfe.

Lift vp thine eares, and heare the howling of euill spirits tryumphed ouer and subdued, and the encouraging shouting of the glorious Spirits, how all that Quire of Heauen doe gladly desire to take thee into their number, to keepe thy part of their harmonie of the new Song to the praise of God. And lift vp thine head now full of hope, to receiue that Crowne of Glory, which Christ hath purchased to thee, and is ready to set vpon thee. 26.

O Lord, I haue fought my fight, I haue finished my race, and kept the Faith, henceforth is laide vp for mee the Crowne of Right eousnesse, which God the Righteous Iudge will giue to mee, and not onely to me, but also to all that loue his glorious comming. 2. *Timoth.* 4.

Wilt

27. Wilt thou know what is this noyse about thee? It is the hand of thy Lord softly loosing the pinnes, and slakening the coards of thy Tabernacle, it is the noyse of his Chariots that he hath sent from Heauen to bring thee to him: Old *Iakob* reuiued when he saw *Iosephs* Chariots to bring him to *Egypt*, though his posteritie were thereafter in thrall; shalt thou not be glad to goe vp in these Coaches to Heauen, where thou shalt euer bee with *Ioseph*, and vnder a good King, who knoweth *Ioseph*, and will neuer die?

28. This noyse is nothing but the sound of Christs key opening thy prison and fetters: Lift vp thine head and rejoyce, *for thy Redmeption is at hand, he that is to come, will come and not delay. Behold hee commeth, and his reward is with him.*

Thou shalt heare in due time the voyce of thy beloued crying,

Arise

Arise my spouse, my beloued, arise, and come away, for the Winter of thy calamitous life is gone, the raines of thine affliction are passed. Cant. 2.

Fearefull indeede are the cryes which torment the wicked at Death: The cry of their sinnes accusing them, the Law condemning them, the Conscience tormenting them, the Gospell testifying their contempt of it; Sathan insulting ouer them, and of a craftie tempter become a cruell tormenter: The creature curling them for wearying it with sinne and vanitie: The Heauen debarring them, and the hels gaping for them.

But I thanke God in Christ, I haue a better cry in some measure, and hope to heare it more at the last: My Conscience comforting me in the peace of God: The Law absoluing me, because it is satisfied for me in Christ my Cautioner: The Gospell testify 29.

ing my delight in it, and care to beleeue and obey it: Sathan and his Angels lamenting their disappointment: The Heauens opened to receiue my Soule, and Angels readie to carrie it to Heauen: So long as thou heareſt theſe ſweet voyces, the noyſe of Death ſhall not trouble thee.

All this noyſe of a decaying bodie, is for thy libertie, as it decayeth, thou ſhalt increaſe, as it goeth to the Earth, thou goeſt to Heauen: You came from diuerſe beginnings, the bodie of the Earth, and God put thee in it, in your looſing you ſeeke backe to theſe beginnings, the bodie to the duſt, and thou to God that gaue thee, thou wilt be ſtronger, freer, cleaner, which thou canſt not vtter thy ſelfe to man, than euer thou waſt before. The Ballance is well caſt when the more the body returneth to duſt, the more thou aſcendeſt to God thy Sauiour.

I finde

I finde a change whereof I neuer thinke to repent, a great change without losse: My bodily eyes waxe dimme, but my minde seeth God more clearely: Mine eares are slow of hearing men, but my Spirit quicke in hearing the consolations of the holy Spirit: My taste distasteth meate, but the delight in tasting the sweetnesse of God, increaseth. All my naturall powers are fayling, but my Spirit is more vigorous in affecting, and more peaceable in resting vpon God and his happinesse.

It is a fearefull change which goeth all to the worse, and in the end, to destruction, but this change is all to the better, and shall end in Saluation. This is a sure token, that as I haue not enjoyed mine happinesse here, so I haue not lost it here: But liuing in the hope and beginnings of it, I am now going to the possession of it.

This my change tendeth to happineſſe, though the body by diſſolution ſeeme to goe farre about, yet it is in the way to its own perfection. And thy change is directly for it, from Faith, to ſight, from hope to poſſeſſion, and both ſoule and body in their ſeuerall perfections, ſhall be in the laſt day conioyned to make vp my compleateſt perfection: There ſhall neither be ſinne, nor paine in bodie or Spirit, all miſeries of both ſhall be gone, and happineſſe of both ſhall be compleate: That worke of GODS Grace perfected in glorie. and his hand crowning my deſires with enjoying himſelfe.

31. Many vnions haſt thou with the bodie, and but one ſeparation: In our creation in *Adam* an vnion in innocencie, in my birth an union in vncleannes, I am begotten and borne according to the image of *Adam* fallen and ſinfull, in the reſurrection I ſhall haue

haue a glorious union in Christ, and but onely one separation in Death. This separation is now needfull, it was threatned in Paradise, if we offended, and how we cannot enter into Heauen without it, except I either liue till the last day, and be changed, or be translated as *Enoch* and *Elias*.

To hold all mankinde aliue till the last day, is against GODS appointment, who hath drawne out dayes to an hand breadth. To be translated, is the priuiledge of a few, and cannot be the lot of all: Therefore the separation is in mercie, that the Soule may enter into Glorie, and the bodie rest in hope for a time: It is not cast away, but laid vp, and: God hath a speciall care of the dust of it, to raise it vp againe: When our friends and neighbours haue layd it in the cold clay, they leaue it there, but God leaueth it not, but keepeth it till the last day.

32. Since there can neither be an holding of soule and bodie together, till the last day, neither a translating of the whole man, God hath chosen the middle way, to translate the Soule the best part, & to dissolue the body; so Gods threatning is kept, *thou shalt die*, and *thou shalt returne to dust*, the example of Christ in death is followed, our best part is translated for our happinesse, and the assurance of the bodies reunion, and a way to all. Death in this respect is not *penall*, but *premiall* in a sort, not of Gods anger for our sinne to punish vs, but of his mercie for our welfare to perfect vs.

Oft-times God giueth vs plaine documents hereof, if we would obserue them, euery twentie-foure houres wee haue cleare proofes of foure things. 1. Our *Life* in the day time, when wee are busied in our Calling. 2. Our *Death*, at euen, when wee rest from

from our labours. 3. Our *Burial*, when we goe to bed, we are not cast into them, nor our garments pulled off, but we goe in quietnesse, and lay our garments downe in order, intending to take them vp again. 4. Our *Resurrection*, when we rise in the morning more vigorous to our calling than when we lay down, *then we shall behold his face in righteousnesse, and when we awake, shall be satisfied with his image.* Psal. 17.

33. The sentence of Death in bodily paines, hath taught me many things. 1. The mortalitie of my body which must once be overcome, and yeeld to them, and so turne to dust, this Cottage of clay so oft and so hardly beaten, must once fall.

Many haue a strong desire to liue long, and turne this naturall desire into a conceit, that as they would, and may, so they shall liue longer: Though there

be necessitie of Death in a decaying bodie, and the spending of the life, yet that desire and hope of life groweth euen with the decay of life. But the holy desire of Immortalitie will eate out that fleshly desire, and the sense of daily mortalitie will cut off that false hope.

35. 2. The immortalitie of my Soule, in that vnder such paines, it can haue its owne free working on God: If in a body so diseased, it can seeke him, and finde rest in him, shall it not being separate from the bodie, haue a more free working?

36. 3. The loue of God, in deliuering men from damnation: How often haue I cryed in the midst of my paines, *O how farre am I bound to thee my Redeemer, who hast deliuered me from the fire of Hell?* If a short and light paine vnder thine hand in loue be so heauie, how intolerable is that paine of soule and bodie e-

ter-

ternally vnder thy wrath?

4. That thy loue can ſtand well with affliction, thou haſt made light to ariſe to me in darkneſſe, and cauſed thy countenance to ſhine on me in Chriſt, and giuen me great peace in my Conſcience in my greateſt extremitie. *O what a Iewell is a good Conſcience in affliction!* Though no man want his ſlips and infirmities, yet he may eſchew the groſſeſt ſinnes: though none can attaine to a legall perfection, yet hee may haue an Euangelicall perfection, in Faith, Repentance, and begun obedience. 37.

When the ſoule dare *atteſt* God, as *witneſſe*, & *appeale* to him as *Iudge* to its ſincerite: In *intending* nothing but his Glorie: In *inquiring* his will as the way to that Glorie: And *endeauouring* to doe according to his knowledge for that good end: Then in ſome meaſure we may ſay with *Ezechiah, Remember, O Lord, how I*

haue walked before thee in truth, and with a perfect heart.

The conſcience of theſe things haue ſo taken vp my Soule, that my paines at the greateſt are mitigated; that holy and heauenly diuerting of my Spirit by ſo ſweete and ſpirituall influence, ſometimes beguyleth my bodily ſenſe, that it doth but tolerablie affect me. The preſent ſenſe of thy loue in mine acceptation in Chriſt, and aſſurance of Glory to come, are ſtrong ingredients to temper the greateſt paines in this life. And it is a profitable paine in the bodie, that both occaſioneth the ſeeking, and bringeth out the feeling of the health of the Soule, in thy ſenſible loue.

38. It hath alſo giuen me a new Experience of Death; ſurely Death to the Saints is not as the moſt part take it, but not a deſtruction, but a deliuery. 2. It is

39. both my laſt affliction, and my laſt

last deliuerance from all miseries. 3. It is both an end of this life, and the beginning of my life of Glory in Heauen. 4. In it selfe it is a curse, but to the Saints a blessing in him who hath ouercome it. 5. I finde it both a dissolution from the world, and of Soule and body, and of euery part of the body from other, and my first great vnion with God, the Saints and Angels. 6. It is both my death and perfect birth day; I haue now a seeming life, but I liue not perfectly till I die, the new man shall then come forth to a glorious libertie in the face of God.

7. It is my last and greatest pollution, my bodie is sometimes, and by parts affected with weaknesse, and Death turneth all in a lump of vile and liuelesse clay; and yet it is my first and greatest purgation. Many purgations spirituall haste thou giuen me in this life, my Baptisme, the Lauer of

Re-

Regeneration, from ſinne in euery act of Faith, purifying the heart, in euery act of Repentance, waſhing me in the bloud of Chriſt in euery exerciſe of ſpirituall worſhip, cleanſing mine hands in innocencie to compaſſe thine Altar: But this is the great and laſt purgation, when I am cleanſed from all ſinne: In that ſame inſtant when my Soule and bodie doe ſeparate, all ſpirituall blemiſhes are ſeparated from me: That is the worke of thy Spirit in me, he knoweth no vncleane thing can enter into Heauen, and therfore at my laſt breath he will giue me the laſt and full cleanſing, and laſt degree of ſanctification; I tremble not at the fire of Purgatorie.

The enemies of the croſſe of Chriſt, are juſtly ſo puniſhed by that their errour, when Chriſts Bloud hath cleanſed me from all guiltineſſe of all ſinne, and this ſanctifying Spirit hath purged

out

out the nature of it: And his perfect obedience hath relieued me from all punishment, there is neither place nor vse for that purging, or rather tormenting fire after this life. 8. Death is in it selfe the most terrible of all terrors, but I finde it in Christ most desireable.

40. The wicked doe tremble at the thoughts of it, they see it onely in the fearefull respects, as a destruction, a curse, an end, a death, a dissolution, a pollution: Therefore they abhorre it, & the mention of it, is to them as the hand-writing on the wall was to *Belshazar*.

41. But thou shewest to me these pleasant respects of death, as a deliuery, a blessing, a beginning, a birth, an vnion, a purgation: They haue none but fearefull grounds, they are yet in Nature, vnder the Law, vnder sin, without Christ, and vnder an euill conscience, but thou hast layd bee-

better grounds in me, and put me vnder Grace, and vnder the Gospell, vnder remission of sinne in Christ, and in a good Conscience.

What wonder that the godly and wicked vpon so contrary grounds, and respects, haue so contrary thoughts and desires of Death? Thou hast builded my Soule vpon these best grounds, and filled it with consideration of the best respects of Death, therefore it is that I loue it, and desire it as thy Messenger in mercie, for mine eternall good: As *Laban* welcommed *Abrahams* seruant, and said, *Come in thou blessed of the Lord*; so I set me not to flee, but occurre to it, not to shunne it, but to welcome it.

42. Nothing affrayeth man more at the sight of Death, than vncertaintie of his estate after it: Euery one at Death is as a man on an edge of an high Hill, all must leape, but euery one knoweth not

not where he shall light: To the wicked the valley is darke and mistie, they know not what shall become of them after Death: dolefull is the parting of that Soule and bodie that part vnder sinne and wrath: At best they are in this confused vncertaintie, not knowing their future estate, and if they haue any knowledge, it is all spent in mutuall accusing and condemning at the last day, and mutuall tormenting in Hell, as authors and furtherers of sinne.

Their Soule curseth their bodie, because it was too readie an instrument to execute the wicked desires of it: And the bodie shall curse the Soule, because it was an euill guide to misleade it in sinne. They liue now in concord and mutuall flatterie of other, which is nothing but their conspiracie against God: But when both are sensible of their estate, they shall curse other mutually. As they part at Death, so

shall

shall they be joyned at the last day, and curse other eternally in Hell vpon the same grounds.

But to the godly, all things are contrary: They know whither they goe after Death, and their Soules and Bodies at their parting blesse one another, for their joynt happinesse in the state of Grace, and in mutuall testifying of their seuerall labour in the Lord, for attaining that happinesse. They part full of the peace of God, full of the desire of their reunion, and full of the hope of it, and eternall Glorie thereafter.

43. Thou hast blessed me with this certaintie: For my former condition, thou perswadest me of my Calling and Election, and hast made them sure in me by thy constant working since thou calledst me to Grace: For my present estate, I finde my selfe vnder thy fauour in Christ, reconciled to thee in him, as one of thy called and chosen Ones: For my

my future estate, *I know that my Redeemer liueth, and that he shall stand at the latter day vpon the Earth: And though after my skinne Wormes consume this bodie, yet in my flesh shall I see GOD, whom I shall see for my selfe, and not another for me, though my reines be consumed within mee. Iob. 19. 25. I know that if the earthly house of this Tabernacle were dissolued, I haue a building of God, an house not made with hands in Heauens. 2. Cor. 5. 1.*

Many seeke certaintie of vncertainties, to secure their worldly state on Earth, and neglect their spirituall state in thee: But all fastening in the world is loosnesse, and a losing of a better: But I seeke for a certainty of that better substance.

By thy Grace working Faith in me, thou hast made me more certaine what shall become of my Soule and bodie after Death, than I am of my goods in the world, 44.

world, I haue no promise of their particular state, thy Prouidence will serue it selfe of them, and they may possiblie fall into the hand of mine enemies. But as for my Body, *I know it shall rest in hope in the dust*, till the Resurrection, and my Soule shall be carried into *Abrahams* bosome.

45. Thou hast told me whither I shall goe, when I die, euen to that Land of Light and Libertie, to these Mansions which Christ in the Heauen hath prepared for me: And for thy loue, and desire to bee with thee in them, I visite them daily: *When at euening, morning and midday, yea, seuen times a day I call on thee, my Father in Heauen*; there am I visiting these mansions: I cannot bow my knee religiously to thee, but mine heart is there with thee, adoring thee in the Heauen of heauens: In the time of thy worship when I seeke thy

face, though my Body be on the Earth, yet my Soule is beholding thy face, thereby acquainting my selfe with the light of thy countenance, which I hope to enjoy for euer.

Thou knowest I counted not these for dayes of my life, wherein I did not often draw neare to thee on the throne of Grace, almost continually setting thee before mee, and disposing my Soule and body as worthy of thy sight. 46.

Shall I not then know that way after Death, which I daily haue troden in my life? Or shall that light which now leadeth me in the darknesse of this life, be put out at Death? I must die, but it will not die to mee: Thy face that now inlightneth me, shall send out a more glorious splendour in the houre of my Death, than euer it sent in this life: There is no feare of darknesse in the path of Death, when the

discouered

discouered face of God in mercy shineth on me, and perfectly inlighteneth me in that glorious light.

47. When bodily senses doe faile, the spirituall sense and sight succeed in their perfection, I haue in this life but a small candle lighted at the meanes of Grace in reading, hearing, and meditation: But when these meanes end, and mine outward senses doe cease from their worke, I shall take light immediately from God himselfe, he worketh by his ordinance, so long as their necessitie or vse remaineth, but when these end, hee commeth in himselfe and worketh more fully.

I neede not be grieued, nor my friends cry out in the bitternes of heart, when my senses faile: The light that I looke for in Death, shall as farre exceed my present light, as the Sunne in his full beautie at mid-day exceedeth

ceedeth the light of a ſmall candle. I ſhall find no darkneſſe in the paſſage of Death, ſince I am in Chriſt: Hee who is in him, ſhall not walke in darkneſſe, but ſhall haue the light of Life. The immediate light of God, needeth not the vſe of outward meanes: It ſhall be no loſſe to me, when perfection ſupplieth and ſucceedeth imperfection.

Thou haſt alſo acquainted me with Death, and made me feele in ſome beginnings and reſemblance that ſame which I will finde at his dint; that ſentence of Death putteth mee to the height of Reſolution, and I am vnder thine hand, as *Iſaak* vnder the hand of *Abraham*, bound and layd on the Altar, and know nothing but that the ſtroke will come, I am ready for it, and looke for none other than diſſolution. 48.

But thou knoweſt thy thoughts

thoughts concerning me: If thou ſpare me at this time, this leſſon is profitable, that thou haſt ſhewed mee the face of Death, & yet brought me backe againe.

49. As tender and louing Parents in this Towne, ſend their Sickly Children ouer this Foord, not to leaue them on the other Shore, but by Sea-ſickneſſe to purge their Stomacke, and cure them of their infirmitie: So thou canſt imbarke thine owne in the Ship of the ſentence of Death, and Reſolution for it, and bring them backe againe, and cauſe them to caſt out ſome noyſome corruption in renouncing the world.

50. Thou knoweſt, *O Searcher of hearts*, that I neither loue this life, nor deſire to abide in it for it ſelfe, but for thy Glory. Though I be full of dayes, yet if I can honour thee in it, I care not what miſeries I vndergoe: I had neuer greater contentment, than

than when I was moſt injured for thy cauſe: As I count of no life but in thee, ſo I deſire not to liue but for thee.

If thou bring me backe againe, ſerue thy ſelfe of me in mercy, and doe with mee as ſeemeth good in thine eyes. If thou haſt decreed that at this time, *I ſhall not die, but liue, then grant that I may declare the mercies of the Lord:* That in my lent and prolonged dayes, *I may magnifie thy glorious Grace in Chriſt, in teaching ſinners thy wayes, and turning them to thee: That thy vowes may be on me, O Lord, and I may pay them in the ſight of thy people, in the great Congregation, that when thou haſt redeemed my ſoule from Death, mine eyes from teares, and my feete from falling, I may walke before the Lord in the Land of the liuing.* Pſal. 116.

And may both ſteele and fire with thine holy Apoſtle, *Bleſſed*

be

be God euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of all comfort, Who comforteth vs in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our selues are comforted of God. For as the sufferinges of Christ abounde in vs, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and saluation: Or whether we be comforted, it is for your consolation and saluation. 2. Cor. 3. 4 5. 6.

51 I looke for a glorious *Resurrection and eternall day* of light, and comfort after it, all my deliueres in this life, haue some night of affliction following, and the very day of prosperitie may both haue glowme clouds of discontentment, and the ecclypses of thy face in some desertion: But that day in Heauen shall haue no night following, none obscuri-

tie,

tie, by raines or cloudes of affli-
ction? None ecclypse by deserti-
on, but the constant enjoying
of thy face for euer.

Thou *wilt wype all teares from* 52.
mine eyes, both the teares of sor-
row vnder temptation to sinne,
and vnder guiltinesse for sinne
committed, and vnder affecti-
on: As also the teares of joy, I
shall then rejoyce without
teares, for my body shall haue
none excrementitious humour,
to cast out at mine eyes: And
that joy shall not be by way of
passion as now, but of a glori-
fied affection, it shall not be mix-
ed with feare of ending, but en-
dure eternally.

(Who can refuse to die for to
obtaine such a Glorie? Death is
but short, and that Glorie be-
yond it, is everlasting and shall
wype away all sorrowes both of
this life, and death. *Dangle* Wor-
thies for a little water of the well
of *Bethlehem*, brake through the

Armie, and shall not we for the well is selfe of liuing waters, aduenture vpon Death? Men sicke of Ambition, cast away their life in battells or combats where the victory is vncertaine; & the following fame is but smoke. And shall wee not combat with Death where the victory is certaine, and the following glory is weighue and eternall.

53. I haue had a longsome toyle in the world, now I am called to the Lords Rest. I had no rest here but in him, and it is kindly, that I find it more in him in the Heauen. There I shall rest from my labours. There thy weari some iourney shall end in its owne home (O my weary soule) thou needest goe no further than thine home, & thy growth shall end in that thy perfection; There is no way beyond the end, nor growth aboue perfection.

Though there be sundrie de-

grees

grees of Glorie in Heauen, yet the least degree (if perfection can be little) shall haue fulnesse. It can neither desire more nor receiue more: When desire is satisfied and capacitie filled, that is absolute perfection.

Goe then to this rest, and begge it of God, vpon all these rights, which his mercie hath furnished thee withall. 54.

Thou hast his right of the promise, in the Couenant: Of his *acquisition*, in the purchase of Christ: Of his *Legacie*, in the Testament, *Father, I will that these which thou hast giuen me be where I am.* Of *Infeofment*, by the earnest of the Spirit: Of *begun possession*, by the first fruites, and of *perfection* by so many fulnesses. Thou art full of dayes, and full of labour, both of Gods worke in thee, and by thee in others in thy calling, and full of desire of dissolution, and that better life.

What then can hold thee out of it? God is the Donatour, and hath it in his hand; Since he hath made thee all these rights, he will maintaine them, and put thee fully in the possession. Goe, and claime it of his mercie, thy claime will be admitted of him, who hath both founded and framed it in himselfe.

How can I but expect the happie end of thy worke in me, O Lord, who haue found thee so mercifull in the former course of it? As thou beginnest in thine owne, so thou proceedest till thou crowne it with glory: My feeling of it, is by parts and degrees, but in itselfe, and in thee, it is a continued and compleate worke.

Thou didst begin in it my free *election*, and seeing me lye in the lost masse of mankinde didst choose mee in Christ: Thou broughtest me into the world, in a *time* and *place* where the *Gos-*

pell

pell was preached and Grace offered: And scarcely was I borne, when thou washedst me in *Baptisme* in the bloud, and renewed me by the Spirit of Christ.

When I was offered to thee in that Sacrament, little did I know what grounds of Grace thou wast laying in me. Thou broughtest me vp in *humane learning* vnder *good Maisters*, and hemmed in, the folly of my youth with the care and proficiencie in learning.

With these good occasions thou blessed me with the hearing of *godly Pastors*, who did sow the seed of godlinesse in mine heart, so that in the very throng of Schoole-studies thou drew me to a set diet of priuate deuotion, in reading thy Word, and in calling on thy Name.

So soone as I could discerne any thing, thou inclined mine heart to the sacred *Ministerie*, and made me desire to serue thee

in it aboue all Callings: And swayed all my thoughts and studies for the obtaining of the abilities of that worke. In the very course of humane learning, thou hast put thine hād in mine heart, and entred me in the grieuous *exercise of Conscience*, to prepare me for thy seruice: and gauest me no solide peace, till I tooke on me both the yoke of Christ in mine effectuall calling to grace, and of the Ministerie of the Word. By this meanes thou hast drawne all my thoughts to *practicke Diuinitie*, as to the best sort, holding me euer about the end, and the yse, and the fruit of the best meanes to it, for keeping of a good Conscience.

Thou hast joyned foure things in me, that furnish daily exercise to my Spirit. 1. *A naturall disposition*, inclining to pensiuenesse, so that my greatest rest is in the multitude and throng of enquiring thoughts. 2. The

worke

worke of Grace in the sanctified *exercise of Conscience*, 3. And thy *prouidence* without euery dayes furnishing a new crosse, as mine ordinary dyet and a matter both to my naturall disposition, and Conscience. 4. And with all these the *assiduous labour* of a painefull Ministerie, changing the nature of rest and labour in me: So that my greatest rest is in greatest labour, and a short relaxation doth wearie me more, than long bending of my Spirit.

As thou didst *separate me to the Gospel of thy Sonne, and counted me faithfull, and put me into the Ministerie*, thou possessest mee with a care to be faithfull in it, & to approue my selfe to thee, in preaching thy word as thy word, and in partaking of that Grace which in thy Name, I offer to others. Thou madest me think it a fearefull judgement to feede others and starue my selfe: To build the Arke of *Noah* to saue

others, and perish in the waters my ſelfe, but to ſtriue to this compleat fruite of the Miniſterie by faithfull diſcharge of my duties, *to ſaue my ſelfe and them that heare me.* 1. Tim. 4. 16.

I cannot but count this among thy greateſt mercies to me, that in the midſt of my trouble thou filleſt my Soule with thy peace, and that in *the multitude of the thoughts of mine heart, thy comforts delight mee.* Pſal. 94. 19. While I am thy priſoner in this bed of diſeaſe, and cannot declare thy mercies in publicke to thy people; Thou giueſt me libertie to ſpeake of thy wondrous workes to them that viſite mee, to exhort them *to liue, the life of the righteous*, and in as great confidence in thy Name, to aſſure them, that in that caſe they ſhall *die the death of the righteous*: And to ſay with thy Prophet, *Come, and heare all yee that feare the Lord, and I will declare what he*

hath done to my Soule. I cryed vnto him with my mouth, and he was exalted with my tongue. If I regarded iniquitie in mine heart, the Lord will not heare me. But truely God hath heard me, and hath hearkened to the voyce of my prayer. Psal. 66. 16. 17. 18. 19. For he seeth no sinne in Iacob, nor transgression in Israel. Numb. 23. 21. But as manie as walke according to this rule, his peace is on them, and his mercie, and vpon the Israel of God. Galat. 6. 16.

This I take as a seale of thy loue, that thou hast both accepted me, & my former endeuours, and pardoned all my sinnes in the Sonne of thy loue? What would be my case, if in those paines my wonted terrours had possessed me? But thou who comfortest the abiect, & knowest my weaknesse, *layest no more on me than I can beare. Thou makest thy Grace sufficient for me, to giue me the out-gate with the*

temptation, that thy power may be manifested in my weakenesse. 1. Cor. 12. 7. 9. Blessed be God, who hath not turned away my prayers nor his mercies from me. Psal. 66. 20.

How precious are thy thoughts to me, O God, how great is the summe of them, If I should count them, they are moe in number than the sand. Psal. 139 17. 18.

Many, O Lord my God, are thy wondrous workes, which thou hast done, and thy thoughes which are towards vs, they cannot be reckoned vp in order to thee, If I would declare and speake of them, they are moe than can be numbred. Psal. 40. 5.

But this is a small summe of a greater roll, that I may both testifie to the world my thankfulnes to thee, who hast *loaded me daily with thy blessings*: And stirre vp others to marke thy mercifull dealing with them in their youth, That finding thy goodnesse in good

good occasions and education, and the blessing of both in learning and godlines, they may be thankefull to thee.

O what a mercie is it in so dangerous a time as Youth, to be brought by thy Spirit to true Wisedome and godlinesse. Then Wit is weakest and corruption is strongest, and we readie euery houre to cast our selues into sins, which may cost vs eternall mourning. But thou preuentest Sathan, and ingagest vs in thy Grace and obedience, before either he can abuse vs in iniquitie, or we doe know what good thou art working in vs.

Thou knowest how forcible the sense and conscience of thy mercie is, both to make vs thankfull for it, and desirous and confident of more: None can feelt thy loue in thy Fatherly care ouer him in his Youth, but his heart must dissolue in loue to thee, and powring out it selfe on

thee,

[illegible] upon the due accomplishment of so excellent a beginning.

When I remember these thy mercies, I find them so many obligements of thee to me. How should I desire more wealth than all the world, or health than I have in myself? I hold wonder thy unspeakable love pursuing such kindness to so vile a worm as I am. I confess that I am not worthy to be called thy child, Jesus, whom thou hast vouchsafed to be called Jesus, whom thou hast vouchsafed to be called Jesus, whom thou hast vouchsafed to be called

Vnder this acquaintance with Death, and cohaintle of these glorious things after it, the bitternesse of Death is disgested: As the godly and wicked haue contrary respects of Death, and contrary grounds, and contrary desires, so also contrary disposition, and practice when it commeth.

I leaue the horrors of it to them that are vnder sinne: Their death is like a Malefactors execution, when he is pannelled, and justly conuicted, one pulleth the Hatte doggedly from him, another his band, a third bindeth his hands behinde his backe, and the poore man ouercome with griefe and feare, is dead before he die. 56.

But I looke for the Death of the Righteous, and a peaceable end, that it shall be as a going to bed of an honest man: His seruants with respect take off his cloathes, and lay them downe in order: A good Conscience then playing the Page ordereth all, so 57.

that

that it confirmeth and increaseth his peace: It biddeth good night to Faith, Hope, and such other *attending graces* and gifts in the way: When we are come home to heauen, there is no vse of them: But it directeth Loue, Peace, Ioy, and *other home graces*, that as they conueyed vs in the way, so they attend vs at Death, and enter vnto the Heauens with vs. The first for beginneth and endeth here their being and vse: The second of a more enduring Nature, doe beginne and grow here, and shall abide in vs for euer in Heauen, as a part of our perfection. *Marke the iust man and consider the vpright: for the end of that man is peace. Psal.* 37. 37. So *Moses* after he had beene all his dayes a faithfull Seruant in the house of God, dyed peaceably on the Mountaine, in the Armes of God: He liued all his time in Gods obedience, and dyed

ed full of his fauour and peace: God welcometh them kindly to his joyfull Rest, who serue him faithfully in their life.

58. There is none so throughly sanctified, who at Death shall not finde some feare: Nature is nature in the best men, till Soule and bodie separate. 1. The remembrance of former sinnes, though pardoned. 2. The sight of the great volumes of the count Books of our conscience, though cancelled in the bloud of Christ. 3. The skarres and markes of our mortified corruption. 4. And the weaknesse of grace not yet fully perfected. 5. And the paines of Death both then first felt, and last to be felt, will worke some astonishment in them who are best prepared for Death.

But so soone as our Spirits gather themselues, and see God in Christ, with the Crowne of Glory in his hand, and the good Angels come to carrie our soules

to

to Heauen, all that amazement shall vanish.

59. God in mercie both craueth and admitteth those our infirmities: He giueth Grace in some things to correct Nature: In some to cure it: In other to sanctifie and perfect it: All these workes of Grace doe herein concurre, Natures moderate feares are sanctified, her excesses preuented and corrected, and her last worke closed by the succeeding glorious joyes.

Many things giue vp their last worke at our Death: Sathan his last on-set: The Conscience (if it be not fully pacified) her last accusation, and then turneth to be a continuall comforter: The Bodie the last feeling of paine, and all these are greatest, because they are last, and yet doe not argue strength or preuailing but decay: Deadly diseased bodies haue some sort of bettering, immediately before Death. It seemeth

meth to some a recouerie of health, but is indeede a dying.

So all these things at our Death cease from their worke by their last on-set. *Pharaoh* made his most fearefull assault on *Israell* at the red Sea, *but these men which now yee see, yee shall see no more*, said *Moses*. We may beare with Natures last assaulting and vpbraids in Death, it shall neuer molest vs againe.

I haue put mine house in order, and disposed all things that thou hast giuen me: The world I leaue to the world, thou knowest I neuer loued it, nor counted of it since I saw thee. The first worke of thy life in me, was the killing of the loue of the world: Thy face, the light of thy countenance, and sweetnesse of thy Grace, made mee distaste the world as gall and worme-wood. My body I bequeath to the dust, in hope of a glorious resurrection: My Soule I giue to thee who 60.

who hast giuen it to me; since the dayes of mine effectuall calling, it hath beene more in thee than in me, the desire of it is to thee, and the delight of it in thee alone; what then remaineth, but that now it be filled with thy selfe?

I haue not much to transport out of this world: My soule in the strongest affection is gone before, and when I come away, I shall bring nothing to Heauen, but thy workes in me, and with them a good Conscience, my daily obseruer: As for things worldly, the baggage of this Earth, I leaue it as the housesweepings to them who come after in this great house of the world; I had none other account of it, euen in the time of necessitie, of the vse of it: what shall I count of it now, when that necessitie is ending?

As for my sinnes, which thou hast pardoned in Christ, I lay them

them ouer to Sathan, as their Author, they were mine in their *Nature*, *Action*, and *Guiltineſſe*, but they are his in *Origination*: He ſpewed that poyſon into *Adam* whereby all mankind are originally defiled.

Thy ſauing Grace I render to thee againe, thou haſt giuen it to me, to bring me out of Nature: And the natiue courſe of it to returne to thee, and in that returning, to cartie me with it towards thee, the Fountaine of Grace.

So in Death I deſire to be as a *Pitcher broken at the well*, while the potſheard turneth to the duſt, let my Soule with thy Grace run backe to the well againe, euen to thee, from whom I receiued them. *Confirme this my Teſtament, O Lord, as thine owne worke, and a part of the meeting of thy Teſtament to me.*

Nothing but my ſinnes can hold

hold me out of Heauen, which receiueth no vncleane thing: *Cast them behind thy backe, and bury them in the bottom of the Sea*: Seale vp the discharge of them in my Conscience, that when I goe out of this life, I may present it as my warrant and thy token to be admitted within the gates of Heauen, assure me more and more of that remission, that I may also be assured of all the following blessings, which thou hast purchased with thy blood.

Thou sanctifiedst our Nature, and assumedst it in the Virgin, to worke the worke of our Redemption thereby: To make it a paterne and samplar of our sanctification: A conduit-Pype to conuey Grace to vs: And a pledge that in due time thou wilt make vs like to it in a fellowship with thee: Sanctifie me throughly with thine holy Spirit, that I may be fully recei-

ued

ued into thy fellowship, & enjoy all these glorious priuiledges in thee,

This saluation thou hast purchased for vs, and promised to vs, and hast wrought in me both a desire of it, and a particular perswasion of it for my selfe. *This is a true saying, and by all meanes to be receiued, that Christ Iesus came into the world to saue sinners, of whom I am the chiefe.* 1. *Timoth.* 1. 15. *Remember therefore thy promise to thy Seruant wherein thou hast made me to trust. This is my comfort in mine affliction for thy word hath quickened me Psal.* 119. 49.

Now, Lord, I am taking vp the other Shore and the Land beyond the Riuer: In mine effectuall calling thou brought me through the red Sea, bring me now safely through *Iordan*. Then thou drowned mine enemies in Baptisme: These waters that wash me, destroyed them:

Diuide

Diuide likewise, O Lord, these waters of death, that I may safely enter into thine heauenly *Canaan*. *Elias* Mantle diuided *Iordan*; Wrap me vp in Christs righteousnesse, that I may passe through Death: *For there is no condemnation to them that are in Christ. Rom.* 8. 1

Set the Arke of the Couenant in the midst of it: Where that Couenant commeth, these waters diuide themselues: Let me see the high Priest of my profession (who is the Arke himselfe) carying that Arke before me: Where he setteth his feete, there is dry ground to passe through the midst of dangers. O Sonne of God, shew the propitiation to the Father, to appease him: To me, to encourage me: To these waters, that they may flee away, and to mine enemies, that they may be destroyed.

62. Let me see thee (as I did long since)

since) at the sentence of Death, interposing thy selfe betweene the wrath of God and me, securing mee from sinne, punishment, and all that worke of Iustice: When thou turnest wrath into mercy, and the Iustice Seate into a Throne of Grace: And setting thy selfe as a sconce betweene GODS wrath and me, made me as quietly and calmely to stand before God, vnder the sentence of Death, as euer I did in the sweetest meditations and motions of thy Spirit. That former proofe (yet fresh in my mind) confirmeth mine hope in the expectation of the like peace, when Death shall come indeede:

All *this I know, this I beleeue, and hope for*, and feele already begun in me in some measure, and perswade my selfe as now I thinke it, and write it, that in due time, I shall find it, and praise thee in Heauen eternally for it, when 63.

when thou hast crowned thy mercies in me.

64. The sense of thy presence doth now delight me, but I rest not on it: As it giueth me vnspeakable contentement, so it pusheth me forward to thy perfect presence: I must euer be in mouing, till I be perfected in thee.

Though thy presence comfore me now in these my Soules-speaches with thee, and refresh my wearie heart both vnder present paine, and fore-seene paines of death, yet I stay not there: These cooling tastes doe rather inflame my desire, than quench it, and increase my longing for the Well it selfe: *That I may be satisfied abundantly with the fatnesse of thine House, and drinke of the River of thy pleasures. For with thee is the Fountaine of Life, and in thy Light I shall see light.* Psal. 36. 8. 9.

All

All my joyes in the way cannot satisfie me, till I be in that Citie, whereof the Lord God Almightie, and the Lambe is the Temple: That new Ierusalem that hath no neede of the Sunne, nor of the Moene, for the Glory of GOD doth inlighten it, and the Lambe is the Light of it. Reuela. 21. 22. 23. I long for this pure Riuer of the water of Life, cleare as crystall, proceeding out of the Throne of God, and the Lambe: I long for the fruite of the Tree of Life, that bringeth fruite euery Moneth, (euer constant and new joyes) that I may see the face of the Lambe, and haue his Name written in my forehead, and follow him whatsoeuer hee goeth. Reuela. 22. 1. 2. 4.

Till I come to this estate, my Soule will euer thirst for thee, more than the thirstie land doth for raine, or the chased Hart panteth for the riuer of waters: My soule thirsteth for God, euen for the

liuing God. Oh, when shall I come and appeare before God? Psal. 42. 2.

65. None hath wrought, or can worke this great *Desire* in mee, but thou only, and none can, or shall satisfie it, but thou, and that by none of thy gifts, but by thy selfe alone: It is a desire of thy selfe aboue all, & cannot rest without thy selfe; It is stronger than all other desires in mee, they are all silent when it raigneth, they cease willingly, and quite their priuate contentment, and seeke it in the satisfaction of this greatest One. *Come therefore, O thou, whom my Soule loueth*, and satisfie my Soule in her greatest desire of thee.

66. This is for the present, (by the worke of thy Spirit) and I trust shall be my last and ardent affection to thee in the houre of my Death, and mine eternall condition in the Heauens. Then the *greatest satisfaction* of my

greatest desire, shall worke my greatest delight: Sight, and Sense, and Fruition, shall then teach me, that which now the eye hath not seene, nor the eare heard, nor the heart of man conceiued: But when I shall see thee, as thou art, and shall know thee, as I am knowne, then I shall see that which now I beleeue and hope for, euen mine happinesse in thee perfectly.

When the end of thy loue to me, and of my desire of thee, doe meete in that glorious perfection, there shall neither bee matter nor place for more desire: The infinite *weight* of Glorie: The eternall *endurance* of it: The constant *freshnesse* and continuall *newnesse* of it in the euer-loathing nor decaying feeling, excludeth both the increase and being of any desire: When thy delight in me, and my delight in thee doe concurre, then my glorified delight shall rest on thee,

and thy delights contentedly. Leaue now to wrixe, but not to thinke of, and affect thee as mine onely happinesse.

Let thy good Spirit, O Lord, keepe my Soule, vnder the sense of these delights, or vnder the memorie of them, or the fruit of them, that I may walke in the strength of their consolations, delighting my selfe in thee, and in that mine happinesse, which is thy selfe, till I perfectly enjoy Thee. *Into thine hands, I commit my Spirit, for Thou hast redeemed me, O LORD GOD of Truth.*

COME LORD IESVS, AND TARY NOT. AMEN.

FINIS.

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FINIS.

REVEL. 14. 13.

Bleſſed are the Dead which die in the LORD, *for they reſt from their labours, and their workes follow them.*

REVEL. 14. 13.

Blessed are the D
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